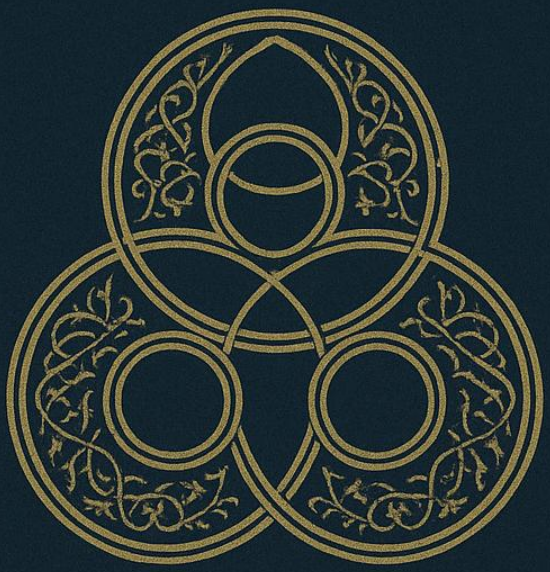
THE QURANIC TRINITY OF CONSCIOUSNESS

FROM THE COSMIC ORDER TO HUMAN AWARENESS



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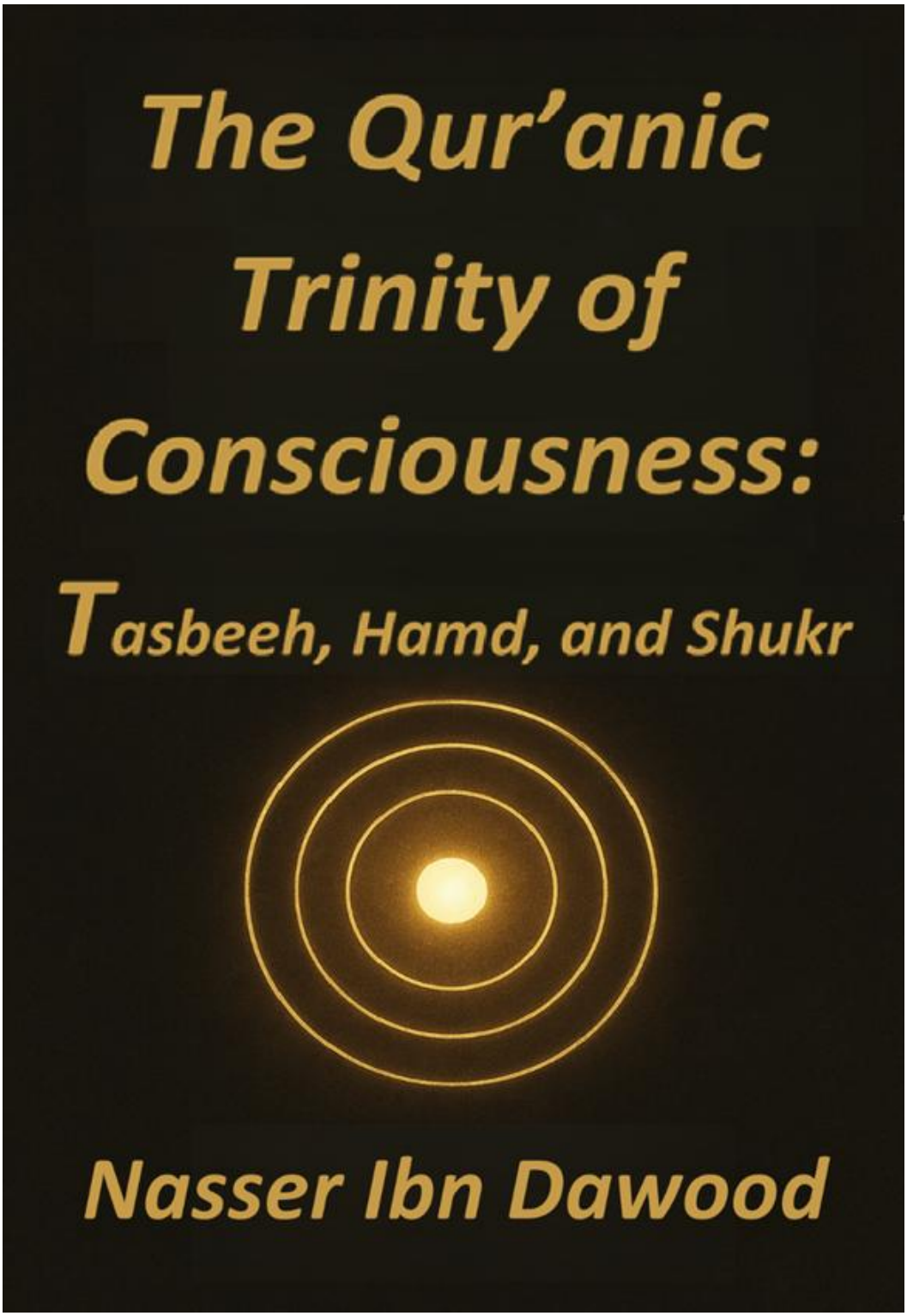
The Qur'anic
Trinity of
Consciousness:
Tasbeeh, Hamd, and Shukr
Nasser Ibn Dawood

1 General Introduction: The Quranic Consciousness Trinity Project
From the Cosmic Order to Human Consciousness

The Quranic Trinity of Consciousness: From the Cosmic Order to Human Awareness

From the moment existence uttered "Be," praise began.

From the moment humanity became self-aware, thanksgiving arose.

And from the moment consciousness reconnected with its Source, gratitude was born.

This trinity—Glorification (*Tasbih*), Praise (*Hamd*), and Gratitude (*Shukr*)—forms the map of Quranic consciousness in its most essential and profound expression.

These are not merely devotional phrases, but existential laws that describe both how the universe functions and how human consciousness awakens.

- Glorification (*Tasbih*) is the cosmic operating system that maintains balance from the atom to the galaxy.
- Praise (*Hamd*) is the energy of abundance that illuminates life with meaning and purpose.
- Gratitude (*Shukr*) is the conscious response that restores our connection to the Divine Source.

In this project, the Quran is not approached as a text separate from the universe, but as a mirror of existence itself, where the laws of language align perfectly with the laws of nature. Letters become bridges between thought and matter, between memory and action.

This book offers a new perspective in the jurisprudence of Quranic language—a reading that redisovers letters and roots as cosmic codes. It unites science and mysticism, interpretation and consciousness, humanity and the divine.

The work is divided into two complementary parts:

*Part One: From the Cosmic Order to Conscious Programming — An intellectual and linguistic foundation that explains the structure of this divine trinity within the soul and all of existence.

*Part Two: From Thought to Action — A practical and reflective guide for translating glorification, praise, and gratitude into a daily practice that renews the soul and awakens awareness.

The "Quranic Consciousness Trinity" is more than a book of concepts; it is an invitation to experience the system that animates all of creation. It is a journey where thought becomes remembrance, remembrance becomes awareness, and awareness becomes a path to God.

"Whatever is in the heavens and the earth exalts Him. To Him belongs dominion, and to Him belongs all praise, and He is over all things competent."

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2 The trinity of Quranic awareness: glorification, praise, and gratitude

Part One

2.1 Part One Introduction

From the Cosmic Order to Conscious Programming

This first part presents the theoretical and linguistic foundation of what can be called the **Qur'anic system of consciousness** — a system that interprets *Glorification*, *Praise*, and *Gratitude* not merely as devotional words, but as **metaphysical algorithms** governing both existence and perception.

It is addressed to readers of advanced understanding — students of Qur'anic philosophy, language, and spiritual science — for it follows a rigorous analytical and comparative approach.
It engages classical exegesis, linguistic roots, and contemporary mysticism, while bridging them through modern conceptual frameworks such as **the cosmic operating system** and **conscious programming**.

Throughout this section, the text offers **conceptual maps**, **linguistic analyses**, and **reflective exercises** that connect Qur'anic insight with cognitive science and the metaphysics of awareness.

This part does not interpret the Qur'an in the traditional sense; rather, it seeks to **unveil the architecture of meaning** encoded within its words — where language itself becomes a divine mirror.
Hence, it serves as a reference for researchers in *the jurisprudence of Qur'anic language* and a foundation for what may be called **scientific mysticism**: a unity of linguistic revelation and experiential knowledge.

1.1 Chapter One: Praise – The Cosmic Operating System

Introduction: From Remembrance to Order

When God Almighty says:

There is nothing that does not glorify Him with praise, but you do not understand their glorification. (Al-Isra: 44)
It does not merely establish verbal worship performed by beings, but describes**a universal operating law**.
Every atom, every movement, and every breath in this existence is subject to a precise system of**Continuous purification**.

Praise, in light*The jurisprudence of the Qur'anic language*It is the acknowledgment that the divine system**Free from imperfection and absurdity**The cosmic movement itself is a "speaking worship" that testifies to the perfection of its Creator.

Word structure: “S B H” – regular movement

Deconstructing the root "S B H" reveals a complex meaning of**Flow, movement, balance, and continuity**.
Everything that "swims" moves in**System**There is no chaos in it.
Therefore, glorifying God is not merely saying "Glory be to God," but**consciousness**That your existence is programmed to "swim" accurately in the river of divine will.

- **S**Movement and flow.
- **for**Connection and linking.
- **h**Internal life and movement.

That is: the continuation of life connected to movement in a precise system.

Praise as an operating system (The OS)

The entire universe operates on an "operating system" named by God.**Praise**.
It is the consciousness that enables every creature to perform its function flawlessly. Similarly, any device will stop working if its operating system malfunctions.**The person loses their balance**When praise of God is absent from his consciousness.

Therefore, glorification is not just remembrance, but rather an internal programming to restore cosmic balance in the soul.

From glorification to modernization: Surah An-Nasr as a symbol of the dynamic system

Surah An-Nasr says:

When the victory of Allah has come and the conquest... then exalt [Him] with praise of your Lord and ask forgiveness of Him.

This surah, as the appendix reveals, is not merely a declaration of the end of the message, but**Universal law of renewal**.
So "glorify" here means:**Continue moving and developing.**
"And praise be to your Lord":**Direct this movement towards goodness and integration.**
And ask forgiveness from Him:**Review and correct your system regularly.**.

Therefore, glorification (tasbih) is:

Self-updating system of consciousness,
Remembrance is also the vocalization of the tongue.

The three dimensions of glorification

Distance	Definition	The app
intellectual	Recognizing the perfection of the cosmic order and its freedom from absurdity	Reflect on the verses of creation – “Glory be to You, You did not create this in vain.”
Language	Declaration of verbal purification and cleansing of language from negativity	Daily glorification and praise remembrances
Practical	Movement in harmony with the laws of the universe	Integrity in work, discipline, mastery

The effect of glorification on human consciousness

Praise brings man back to the "divine orbit".
When you praise God, you program yourself for inner obedience, just as the planets

revolve in perpetual obedience.
Every intellectual or behavioral deviation is**Disruption in the orbit of praise**.

Therefore, the beginning of every cycle of awareness was:**First, purify the system.**.
Before you thank God for a blessing, you must praise Him for the lack.
Before you praise Him for His perfection, you must absolve Him of any imperfection.

Praise, then, is the initial preparation for all spiritual awareness.

1.2 Chapter Two: Praise – The System of Abundance and Expansion

Introduction: From Praise to the Law of Existence

Praise, in the Qur'anic consciousness, is not merely saying "Praise be to God",
Rather, it**Law of Flood**Praise goes beyond that**Life Expansion System**.
Just as glorification is a system of purification, praise is**The system of manifestation**.

God Almighty said:

)Thanks be to God, Lord of all worlds(
That is, every emanation of existence is**An extension of divine praise**.

Decomposing the root "H M D"

Analysis of the letters as per the appendix:

- **h**Life, movement, right.
- **m**Containment, collection, origin.
- **of the**Payment, direction, obligation.

So "Hamad" =**To push life to overflow and expand its content towards new goals**.
It is the law of growth and development, the law of creation itself.

Praise is "the divine energy that propels existence from stillness to fullness."

Praise as a universal law of abundance

Everything in existence moves within the "system of praise".
The cell divides, thanks be to God.
The star shines with praise to Him.
A person thinks of praising his Lord when he produces knowledge.

The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise.
That is, glorification (regular movement)**Praise be to God**(Produced flux).

Muhammad and Ahmad: The Human Manifestation of Praise

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.” (Al-Ahzab: 40)

name **Mohammed**On the pattern of "muf'al" from the root (h m d):
That is, "He who activates praise, He who brings forth the latent content into abundance."

As for**Ahmed**It is in the form of the superlative “af`al”, meaning “the highest in rank in praise”.

As stated in the appendix:

- *Muhammad* ﷺ he **Activator of the praise system**On Earth: He brought humanity out of the “content of ignorance” into the “flood of light.”
- *Ahmad* ﷺ he **Top score**The pinnacle that reached praise in its spiritual and intellectual perfection.

So, Muhammad is the action, and Ahmad is the perfection.
This is what makes praise**Universal Message System**.

Praise lies between glorification and gratitude.

If glorification is the purification of the system,
Thanks are due in response to the system.
For praise is**Conscious praise for the source that established the system**.

Stage	Job	The model verse
Tasbih	Purifying the system	Glory be to God and praise be to Him.
Hamad	Praise for perfection	)Thanks be to God, Lord of all worlds(

Stage	Job	The model verse
to thank	practical response	If you are grateful, I will surely increase you [in favor].

Thus, praise becomes**bridge**Between abstraction (thought) and application (action).
He who praises consciously inevitably moves on to gratitude.

The impact of gratitude on human consciousness

Praise is not just an expression of contentment, but**Expansion of consciousness process**.
When you say "Praise be to God," you open a new path of abundance within yourself.
Therefore, God Almighty said:

And say, “Praise be to Allah. He will show you His signs, and you will recognize them.” (An-Naml: 93)

Praise be to God then**It opens the insight to see divine laws.**.
It is the key that connects science with faith, reason with spirit, and words with deeds.

The intellectual summary of the first and second chapters

The element	Praise	Praise be to God
The essence	The system of purification	Flood system
cosmic function	Maintaining balance	Generating growth
Psychological function	Vision correction	Expanding awareness
practical application	Remembrance, discipline, consistency	Recognition, creativity, fulfillment

The element	Praise	Praise be to God
Result	System certainty	Witnesses of perfection

1.3 Chapter Three: Gratitude – Conscious Programming of Human Consciousness

🌿 Introduction: From Emotional Action to Cognitive System

Many people think that "gratitude" is merely an emotional reaction or a spiritual courtesy,
But in the Qur'anic consciousness, gratitude is a cognitive system for reprogramming consciousness after every existential experience.

God Almighty said:

If you are grateful, I will surely increase you [in favor] (Ibrahim: 7)

This verse does not only speak of an increase in material blessings, but also of**Universal Law of Consciousness**:
Every mind that gives thanks increases, and every mind that acknowledges the Benefactor expands in understanding.
Gratitude is a conscious act**The cycle between flow and reception is closed.**.

Deconstructing the root – "ر ك ش" from doubt to repetition

The linguistic analysis included in*Series supplement*It offers an accurate view of the meaning of "gratitude":

- **Sh**Openness to feeling and awareness (witnessing).
- **your**Sufficiency, or energy stability after saturation.
- **R**Repetition and rotation (attack and return).

Therefore, gratitude means returning consciousness to the Benefactor after receiving the bounty, and a renewed acknowledgment that opens a new cycle of awareness.

Thus, "thanks" is not just a statement, but**spiritual algorithm**It reprograms the soul to receive more light.

Gratitude as an equation of awareness:

Gratitude = Awareness of the blessing + Understanding of the source + Action that translates gratitude

In light of this, gratitude becomes**three-step process**For example, glorifying God and praising Him:

1. Recognizing grace (awareness).
2. Attributing the blessing to its source (praise).
3. Turning awareness into action (gratitude).

Whoever praises but does not thank, has lost**Freeze the flood**،
And whoever gives thanks without praising God, has lost**Lost direction**.
As for the one who combines both, he has entered into**The Cycle of Cosmic Consciousness**.

Gratitude as a law of increase

The law "If you are grateful, I will surely increase you [in favor]" is one**The greatest laws of existence**Which connects thought with emanation.
The increase is not an external gift, but**An internal result of realigning yourself with the law of consciousness**.

Every experience in your life sends you a "flood of information" —
If you thank her, a deeper layer of understanding will open up to you.
If you deny it, the circle will close on you.

Gratitude, then, is the language in which consciousness addresses its source.

Perhaps you will be grateful: From assignment to completion

The phrase ﴿Perhaps you will be grateful﴾ is repeated in the Quran, as if**The purpose of creation**.
After glorification (order) and praise (abundance) there is nothing but gratitude (completion).

in *Appendix*A brilliant analysis was presented:

“Perhaps you will be grateful” means:*Perhaps you will return to full awareness of the source after the experience.*
That is, gratitude is**Internal awakening of consciousness after the shock**Just as God sent Moses after the revelation.

Thanks after the shock

When God revealed Himself to the mountain, He caused it to crumble and Moses fell unconscious. He then said:

Glory be to You! I have repented to You, and I am the first of the believers.
That moment represents*Thanksgiving*Moses realized the deficiency in his understanding.
He regained full awareness of the source.

Every spiritual or intellectual shock is a "shock",
And every return after that with a new light is "thanks".
Gratitude then**The art of returning after death**.

Gratitude as Reprogramming

In contemporary terms, we can consider gratitude**resetting the mental system** (Reset of Consciousness):
Every time you give thanks, you are redefining your relationship with the universe.
Every painful experience, if received with gratitude, transforms from "pain" into "information".

Gratitude does not change the event, but it does change*Meaning*Which is given to you by your awareness of the event.

The impact of gratitude on the path of awareness

Level	Definition of gratitude in it	Result
intellectual	Understanding the system as a blessing in itself	Intellectual enlightenment
spiritual	Witnesses of grace in every situation	reassurance
practical	Turning grace into benefit	Continuous increase

Thank you then**Activating awareness after experience**،
It is the third stage in the cosmic trinity after praise and thanksgiving.

1.4 Chapter Four: Ingratitude – The Reward for Fleeing from Gratitude

Introduction: The shadow opposite consciousness

In every cosmic system, there is a shadow that corresponds to it.
Just as light is only seen by its shadow, gratitude is only understood by its opposite: ingratitude.

In Arabic, the word “kufr” does not always mean “denial,” but its origin is “kafr,” meaning “concealment and covering.”
The disbeliever is the one**Grace itself covers**،
That is, he hides the bounty from his perception and cuts off the circle of gratitude.

Decomposing the root "k f r"

- **your**Sufficiency – closed fullness.
- **F**Separation and division.
- **R**Rotation without a reference point.

any: *A fullness that separates from its source and revolves around itself.*
This is the essence of disbelief:**Self-sufficiency without returning to the source**.

Disbelief is like a disruption of the cycle.

When people stop being grateful, the system breaks down.
Divine grace is based on exchange: “He gives, so you give thanks, and He increases.”
If the response ceases, the blessing turns into a burden.
That is why God Almighty said:

And Allah presents an example: a city which was secure... but denied the favors of Allah, so Allah made it taste the garment of hunger and fear. (An-Nahl: 112)

Disbelief here is not a divine punishment, but**A natural consequence of the blockage of the consciousness cycle**.
He who is not grateful is deprived of seeing increase, and lives in deficiency and distress.

Disbelief as a conscious act

From the enrichment contained in*Appendix*:

“Disbelief is the reward for fleeing from gratitude,” meaning that the disbeliever is the one who**He chose separation**About the system voluntarily.

He recognizes the blessing, but refuses to link it to the source.
He chooses to live in the circle of "self," not in the circle of "truth."
This is how disbelief becomes**Conscious existential state**Not just a lapse of attention.

Divine cunning and psychological reflection

In the Quran, disbelief is sometimes expressed using terms such as:

They plotted, and Allah plotted, and Allah is the best of plotters.

This refers to the principle of reflection:
Consciousness that denies is met with repeated denial.
The mirror also reflects the face of the person looking into it.

Falcon all**Mirror of human consciousness**:
Whoever denies the divine grace, the increase will be cut off from him.
And whoever is grateful, doors will be opened for him.

Ingratitude versus Gratitude: A Structural Comparison

Item	Thank you	disbelief
Linguistic origin	Openness and return	Secrecy and seclusion
Movement	Open circular path towards the source	Closed in on itself
psychological impact	Spaciousness and tranquility	distress and fear
existential result	Increase and awareness	Interruption and darkness

From disbelief to gratitude: The return of order

Disbelief is not the end of consciousness, but*The threshold from which new awareness begins*.
Whoever realizes that he has "disbelieved" in the blessing, begins the moment of return.
God Almighty said:

Then He turned to them so that they might repent. Indeed, Allah is the Accepting of Repentance, the Merciful.

Divine consciousness is constantly overflowing.
But the return is from**It reopens the channel between itself and the source.**.
And here the cycle begins again:
Glorification → Praise → Thanksgiving → (Disbelief) → Repentance → Glorification...

The intellectual summary of chapters three and four

The element	Thank you	disbelief
The essence	Acknowledgment of the abundance	Cover for the system
existential function	Programming Consciousness	Disabling consciousness
Linguistic structure	Openness and return	Self-sufficiency and isolation
psychological impact	more	Loss
Result	Advancement	Interruption

Chapter Conclusion:

He who does not give thanks does not see, and he who does not see does not praise. Glorification prepares, praise overflows, and gratitude strengthens.
As for disbelief, it is the silence that afflicts the system when the connection with the source is cut off.

1.5 Chapter Five: Vision and Shock – From Doubt to Gratitude

Introduction: From the desire to look at the awareness of light

God Almighty says, through the words of Moses, peace be upon him:

He said, “My Lord, show me Yourself so I may look at You.” He said, “You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.” But when

his Lord manifested Himself to the mountain, He made it crumble, and Moses fell unconscious. (Al-A'raf: 143)

This verse summarizes**The entire story of human consciousness**:
From the desire to see the truth, to the shock, to the rebirth.
Man on his spiritual journey**Seeing requires the eye of thought.**،
But truth is not perceived by sight, but by**Insight**.
Therefore, the shock was a moment*Breaking the limited perception*.

الصعقة تجلٍّ معرفي

The electric shock is not a punishment, but**A manifestation that surpasses the capacity of the perceptual system.**.
When divine light is revealed to unprepared consciousness, the old structures of understanding collapse.
And here it begins**A rebirth of consciousness**.

From the appendix:

"The shock is the burning of the old structure of consciousness in the face of the truth, in preparation for reprogramming it."

So, electrocution is not death, but**Rebooting the internal system**.
That is why God Almighty said after the thunderbolt:

Then, when he recovered, he said, "Glory be to You! I repent to You."
That is, he returned to**Glorification (exaltation of conception)**and**Repentance (Programming Correction)**.

From doubt to gratitude

Doubt is the stage that precedes shock.
When consciousness reaches the edge of its awareness, it stops in the area of "uncertainty".
There the light is revealed, and all previous mental constructs collapse.

After the shock, it begins**Thank you**, any **Recognizing the limitations of the self in the face of the perfection of truth**.
From this we can understand that every experience of genuine doubt is a call to

progress.
Every shock is a gateway to a new awakening on the ladder of consciousness.

The Vision Cycle of Consciousness

Stage	Description	The counterpart in the Trinity
Request for vision	The mind's search for truth	Praise (the abundance of knowledge)
shock	The collapse of limited understanding	Glorification (exaltation of conception)
recovery	The return of light through insight	Gratitude (stabilization of consciousness)

This course redefines the relationship between humanity and truth:
Every true vision is preceded by a shock, and every true shock is followed by a vision.

Vision as a shift from perception to witnessing

The difference between "looking" and "seeing" is like the difference between**Knowledge**and**Awareness**.
Looking uses the eye, and seeing uses the heart.
Hence, the Prophet (peace and blessings be upon him) said:

“Excellence is to worship God as if you see Him, for if you do not see Him, He surely sees you.”

This phrase summarizes the three stages:

1. *As if you see him*→ The station of vision.
2. *If you do not see it*→ The station of absence.
3. *He sees you*→ The station of the perfect witness.

Charity is the end of the “vision-shock-gratitude” cycle.

Insight: The eye that does not faint

Through the study of language, "sight" comes from the root(ب ص ر)
Its letters indicate:**Development + Attention + Penetration**.
Insight is the eye that sees with light, not with illumination.
Whoever reaches her station, sees the abundance in everything without being overwhelmed by it.

God Almighty said:

“For indeed, it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.” (Al-Hajj: 46)

Therefore, the vision is not an ultimate goal, but**A station of gratitude**.

1.6 Chapter Six: Victory – The Existential Law of Modernization

Introduction: From external conquest to internal victory

Surah An-Nasr, on the surface, is a declaration of military victory.
But within it, as mentioned in*Appendix‹* **The law describes the updating of consciousness after the experience is complete.**.

When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. (An-Nasr: 1-3)

Victory here is not the end, but**Beginning of a new cycle**.
The verse commands glorification of God after victory, meaning**By purifying consciousness from vanity‹**
Then with praise, that is**By stabilizing the new flow‹**
Then by seeking forgiveness, that is**Correcting the system before the next takeoff**.

Victory as a league operating law

Through this divine arrangement, it becomes clear that**Victory is a moment of renewal in the cosmic order.**.
Every being and every consciousness goes through stages:

1. building.
2. a test.
3. victory.
4. Purification and modernization.

Whoever understands that victory is not the end of the road, but**Spiritual Programming Update**،
He will not become complacent or arrogant after every success.

The structure of the surah as a map for updating consciousness

The verse	existential function	The counterpart in the Trinity
When the victory of Allah comes and the conquest	The new flood has been achieved	Praise be to God
And you saw the people entering into the religion of God in multitudes.	Spread of collective awareness	collective thanks
So glorify the praises of your Lord and ask His forgiveness.	Re-establishing and correcting the system	Praise + Repentance

Thus we see that victory reopens the circle of the Trinity once again.

Individual Victory: An Internal Conquest

At the level of individual consciousness, victory means**The veil is lifted between the soul and its light.**.
Every time you become aware of a new law of God within yourself or in the universe,
It achieved a small “victory”.

But with every opening, a new “praise” must come.
Because if light is not purified from self, it turns into the darkness of pride.

Victory and forgiveness: Balance after the summit

From the appendix:

“Seeking forgiveness after victory is a way of protecting one’s consciousness from the corruption of possession.”

Seeking forgiveness here is not asking for forgiveness for a mistake.
but rather **System update from the effects of temporary perfection**.
The programmer also restarts the system after each upgrade to avoid hidden errors.
Likewise, human consciousness speaks to itself by seeking forgiveness after every new opening.

Victory as a return to the first praise

The awareness cycle begins with*Praise*And ends with*Praise*:

“So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance.”

The first glorification was a declaration of purity before awareness.
As for the final glorification, it is**Purification after awareness**.
The first creates the system, and the second maintains it.
And in this is completed the “divine orbit of consciousness” which begins with transcendence and ends with it.

The intellectual summary of chapters five and six

The element	Vision and shock	Victory and modernization
Principle	The collapse of old understanding	The experience is complete and a new beginning.

The element	Vision and shock	Victory and modernization
existential function	purifying perception	Maintaining awareness
Relationship to the Trinity	Introduction to gratitude	Return to praise
psychological impact	Humility and submission	Peace of mind and renewal
Result	Pure new consciousness	Updated consciousness system

The unified conclusion for both chapters

Vision opens up awareness.
The shock purifies him.
And victory speaks to him.
And whoever is not struck by lightning does not cause harm.
Whoever does not remind himself to seek forgiveness, remains frozen at one form of truth.

It is a system that never stops:
Praise → Praise → Thanks → Vision → Shock → Victory → Praise again.
This circular completion fulfills the meaning of God's words:

Whatever is in the heavens and the earth glorifies Him. To Him belongs dominion and to Him belongs praise, and He is over all things competent.

1.7 Chapter Seven: Muhammad and Ahmad – The Pinnacle of Human Praise

Introduction: The Perfect Human Being as a Mirror of the Cosmic Order

God Almighty says:

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (Al-Anbiya: 107)

This verse summarizes the status of the Prophet ﷺ in the cosmic structure:
He is not merely a messenger who brought legislation, but**A model of complete human consciousness**
In which the divine trinity (praise, thanksgiving) is embodied in its highest form.

In it he became**Praise be to God, a speaking consciousness**
And glorifying God is a behavior.
And gratitude is a living system that reconnects earth with heaven.

Meaning of the name: Muhammad and Ahmad

in *Appendix*A detailed linguistic analysis was presented linking the two names by describing them**Two manifestations of divine praise**.

the name	root	Formula	Significance
Mohammmed	H M D	Activated	He who increases His praise and demonstrates it in action
Ahmed	H M D	I do	The highest in the station of praise, the purest in its bounty

So then**Muhammad ﷺ is the act of praising in time, and Ahmad ﷺ is the perfection of praising in eternity.**
The first represents the applied human aspect,
The second represents the perfect luminous station that is connected to the Absolute.

Muhammad as a system of human abundance

"Muhammad" is not just a name, but**Cosmic programming**To create awareness on Earth.
He is the one who transformed praise from a mere word into a civilization.
From worship to an existential system that moves humanity towards enlightenment.

It was shown through it that:

- **Praise**It is the consciousness of the system (doctrine).
- **Praise be to God**It is the abundance of the system (Sharia).
- **Thank you**It is the system's (life's) response.

Thus, the complete cycle of Qur'anic consciousness is manifested in his person, peace and blessings be upon him.

Ahmad: The luminous manifestation of perfection

When Jesus, peace be upon him, said:

And giving glad tidings of a Messenger to come after me, whose name is Ahmad. (As-Saff: 6)
He was referring to the station where the Muhammadan reality is united with the divine effusion.

"Ahmad" is the place where**Praise itself overflows within it.**؛
That is, human consciousness becomes a direct channel for praising God to Himself.
In this situation, the servant does not say "Praise be to God" of his own accord,
Rather, he speaks**The abundance of praise through it**.

And here Ibn Arabi's statement, which was mentioned in*Appendix*:

"No servant has ever praised his Lord, but rather God himself has praised Himself through the tongue of His servant."

Muhammadia Al-Hamd: Between Word and Being

In the Muhammadan context, praise is transformed from a word into**Existential being**.
Every word, deed, or silence becomes an implicit praise.
This is the secret behind God's words:

"Indeed, Allah and His angels send blessings upon the Prophet…" (Al-Ahzab: 56)

Prayer here is not just an individual act of worship,
but rather **A constant connection between the divine system and the Muhammadan system**؛

Where praise flows in two directions:
From the Creator to the Caliph, and from the Caliph to the creation.

Muhammad in the cosmic trinity

We can express the Prophet's position in the Qur'anic trinity in this way:

The shrine	The symbol	Job
Tasbih	the spirit	Exalting multiplicity above plurality
Hamad	the heart	Receiving divine grace
to thank	The body	The embodiment of abundance in action

The Prophet ﷺ is the role model who**Unify these three states into one consciousness**.
It is a speaking praise, an embodied thanksgiving, and a perpetual gratitude.
This is how the meaning of the perfect human being in the Qur’an is fulfilled.

The impact of the Prophet Muhammad's status on the nation's consciousness

Every human being carries within themselves a "Muhammadan potential":
The ability to transform praise into awareness, gratitude into abundance, and thanksgiving into action.
And whoever follows this pattern enters the “Great Muhammadan School”,
Where consciousness is an ongoing act of God in creation.

Chapter Summary

Muhammad (peace be upon him) is the manifestation of praise in time.
And Ahmad ﷺ is the perfection of praise for eternity.
And in combining them, the secret of God's words is realized:
And We have exalted your name.
That is, we have made your consciousness a part of the unending cosmic remembrance.

1.8 Chapter Eight: General Concepts and Linguistic Jurisprudence – Unifying Divine Laws

Introduction: From Text to System

When we read the Quran as separate words, we understand the religion;
But when we read it**As a universal linguistic system**We understand existence.

in *Appendix*This approach was described as**The jurisprudence of the Qur'anic language**،
It is a new vision that integrates language and consciousness.
She believes that letters are not phonetic symbols, but**Cosmic codes**It expresses the laws of creation.

Definition of Qur'anic Linguistic Jurisprudence

It is a science that is read**The Quranic text from within**،
It is extracted from the root letter**Existential Law**Which he represents.

For example:

- The root (S B H) reveals the law*Regular movement*.
- The root (H M D) reveals the law*Abundance and expansion*.
- The root (ر ك ش) reveals the law*Return and increase*.

Thus the Quran becomes**A mathematical and linguistic reference for the system of existence**،
It is not just a book of moral guidance.

The Jurisprudence of Qur'anic Language: The Five Principles for Activating the Text

"Moving beyond superficial understanding requires a rigorous methodology derived from the structure of the Quran itself. This is what we call**"The Jurisprudence of the Qur'anic Language"**It is based on five fundamental principles that free us from fragmenting the text and restore its vitality."

First principle: The priority of the image and the unity of the text (reading through the photographer's eyes)

- **From sign to image:**Inspired by the "Zero Language Theory," the process of understanding begins with capturing**The overall mental landscape**The verse outlines this before delving into the details of grammatical analysis. The first question for the thoughtful reader is not "What is the grammatical analysis of this word?" but rather**"What is the complete picture that this verse paints?"**.
- **The danger of "organizing" the text:**The greatest obstacle to understanding is the fragmentation of the Quran, as described in the verse, "Those who have made the Quran into fragments," by separating words from their context and structure. We must believe that the Quran is an integrated whole, where each part explains the others.

The second principle: The foundational code (letters, syllables, and original drawing)

- **The essence of "the names of the letters" and "the pairs":**The Quranic word is not a single mass, but rather a precise geometric structure. This approach considers**"Names of the letters"**As units that carry latent semantic energies, and are considered**"The doubles" (literal pairs)**These are the building blocks that reveal**"Kinesthetic meaning"**For the word, thus negating the idea of perfect synonymy.
    - **Practical example:**Analyzing the word “praise” through its two parts (H/M) and (M/D) reveals the meaning of “extremely complete and extended possession”, which is deeper than mere thanks.
- **Using manuscript evidence:**The Ottoman script in the oldest manuscripts is not merely a historical script, but rather...**Important witness**It may reveal additional minutes and messages.
    - **Practical example:**Writing "prayer" with a "waw" is a symbolic indication of its essential characteristic.**"The Connection"**This guides our understanding of prayer as an ongoing relationship, not just a ritual.

Third principle: Living and dynamic language (a cinematic reading of meaning)

- **Reading as a "video" not as a "picture":**The verbs in the Qur’an are not read as separate units of time, but rather as a camera that paints a moving scene.
    - **Practical example:**The verb “walks” in the Almighty’s saying, “Then one of the two women came to him, walking modestly,” is not merely a present tense verb, but a close-up cinematic shot (Zoom In) that focuses

on the manner of coming with all its modesty and dignity, thus drawing a vivid image in the mind of the recipient.

- **The dynamics of meaning:**Every word in the Qur’an is a living entity, whose precise meaning is determined through its dynamic interaction with its verbal, thematic, and historical context.

The fourth principle: Structural intonation (the internal music of the text)

- The sonic miracle of the Quran is not limited to the art of "Tajweed" added by the reciter, but it is**An integral part of the text structure**This is evident in:
    - **The sound of words:**Such as the force of sound in the word."يَصْطَرِخُونَ"
    - **Rhythm of the verses:**Sound balance in the pauses of verses.
    - **Sound harmony:**The musical harmony of the letters within the sentence.
- **Application:**The reader is invited to listen to the internal "music of the text" while reading, and how this music serves to deepen the image and meaning.

Fifth principle: The controlling methodology (self-clarification and conscious interaction)

- **The Quran explains itself:**The Qur’an is the first and highest source for understanding itself, and the rules for understanding it are derived from within it.
- **Contextual focus:**The meanings of letters, syllables, and words are precisely determined within the context in its multiple dimensions (verbal, thematic, historical).
- **Integration with reason, intentions, and reality:**The process of understanding is not complete without activation.**conscious mind**And to ensure that the understanding is consistent with**The overall objectives of Islamic law**(Justice, mercy...), and to find**Its resonance and credibility in reality**And its ability to address the challenges of the times.

Chapter Conclusion:"With these five principles, we now possess a complete methodological framework. We have moved from viewing the Qur'anic word as a 'grammatical marker' to seeing it as a 'living image', and from the fragmented text to the 'integrated system'. Now that we have acquired the keys to 'linguistic jurisprudence', we are ready to move on to the following chapters and begin the process of 'decoding' and activating the Qur'anic system in our lives."

Language as a bridge between thought and the universe

Each letter in Arabic carries a specific semantic energy.
Through the arrangement of letters, the Quran builds*Semantic maps of consciousness*.

For example:

- Letter**N**His statement, “Nun and the pen,” indicates that**Cosmic rotation and self-closure**،
  It also refers to the consciousness that records itself.
- Letter**Q**In "destiny," "nearness," and "Quran," it indicates**The underlying force that regulates the flow**.

Thus, the language of the Qur'an is transformed into**A speaking cosmic system**،
And its letters are transformed into dynamic symbols of the balance between spirit and matter.

From textual jurisprudence to systemic jurisprudence

The traditional approach to interpretation examines “what was said”,
As for the study of language, it asks: “Why were these specific letters used?”

He is looking at**acoustic structure**As a cognitive structure.
Every change in the order of the letters is**A shift in the law of consciousness**.
For example:

- “Ghafar” is different from “faragh” despite sharing the same letters.
  Because the direction of the sound movement reflects**Direction of internal action**.

This is what makes the jurisprudence of language**A tool for understanding divine laws**Not just the meanings.

Unifying the divine laws

God Almighty says:

“You will never find any change in the way of Allah.” (Fatir: 43)

Every word of the Qur’an carries one of these traditions.
And every linguistic root is**Sunnah equation**It works in the self and the universe together.

When we understand language in this way, we achieve a unification of sciences: Theology, jurisprudence, psychology, physics—all are expressions of**One law in a different language**.

From the jurisprudence of language to the jurisprudence of awareness

The ultimate goal is not in the language itself, but in**The awareness that it reveals**.
Linguistics is not about studying letters, but**Investigating attendance**.
When you understand the meaning of “Subhan,” you are not learning the word, but*It enters its orbit*.
When you say “Alhamdulillah” (Praise be to God), you*It shares in its abundance*.
When you say "thank you," you*You activate the law of increase within yourself.*.

The language of the Quran, therefore, is not merely a human language.
but rather **The language of the universe when it speaks of God**.

Employing the science of language in re-reading the heritage

Adopting this approach allows for a complete reconstruction of religious understanding.
From within the language, not from outside it.
Jurisprudence, theology, Sufism, and philosophy,
They all trace back to one origin:**Awareness of letters as laws**.

Thus, Qur'anic thought is integrated to become**A coherent universal knowledge system**.

Chapter Summary

The concept	The role	Result
The Jurisprudence of Language	Uncovering the laws through language	Unifying the text and the universe

The concept	The role	Result
Literal analysis	Understanding letters as symbols of energy and meaning	A new awareness of the divine order
The goal	Moving from a jurisprudence of discourse to a jurisprudence of awareness	Perceiving existence as a speaking Qur'an

Intellectual conclusion of chapters seven and eight

Muhammad ﷺ is “the Quran translated into human beings”,
The Quran is “Muhammad written in the language of the universe.”
Between the two tongues – the human and the divine – flows the light that unites creation with the Creator.

In the position of the Prophet, both linguistic and existential perfection is achieved:
Praise in behavior,
Praise be to Him in existence.
And thanks in awareness,
That is the meaning of His Almighty saying:

And indeed, you are of a great moral character.
That is: on a great system, which is the system of complete awareness of God.

1.9 Chapter Nine: General Concepts and the Unification of Divine Laws

Introduction: From the multiplicity of sciences to the unity of consciousness

In every era, humankind has tried to separate the fields of knowledge:
One science studies matter, another studies the soul, and a third studies revelation.
But the Quran does not see this separation;
In it, it is revealed**The unity of divine laws**Which rules everything,
From the movement of the atom to the movement of the heart.

“Such is the established way of Allah which has passed on among His servants, and you will never find in the way of Allah any change.” (Al-Ahzab: 62)

Divine laws are not rigid rules, but**Rhythms of consciousness operate on all levels**.
Understanding it is not achieved through abstract reasoning alone, but through**The Quranic language, which carries its structure**.

The overall concept in the Qur'an

The overall concept is the idea that**It transcends time and space.**‹
It operates both in the text and in the universe.
For example: light, water, spirit, book, balance, path, soul, heart, prostration…
These are not all terms, but**Keys to the Sunnah**.

"Light" is physical, spiritual, and cognitive.
Water is a substance for life and consciousness.
The “self” is an interactive mirror that reflects the cosmic order in man.

in *Appendix*This level has been described as the "deep structure of Qur'anic concepts".
Where the word is not a symbol but**Systematic movement within divine consciousness**.

Linguistics as a tool for unifying concepts

Linguistics has revealed that a single root letter carries a law that is repeated in all its derivations.
For example:

- "N F S" → Breathing, breath, breath, breaths = Law of motion from the inside out.
- "N W R" → Light, illumination, beacon, enlightenment = the law of revelation and clarification.

Every linguistic root is therefore**cosmic nucleus**It is repeated in both humans and the universe.
From here the Quran becomes**Linguistic translation of universal laws**.

Divine laws act as a bridge between the apparent and the hidden.

The Sunnah is not a miracle, but rather...*Divine operating patterns*For the universe.
The "year of circulation" governs nations.

The "year of gradualism" governs growth.
The "year of shock and victory" governs the consciousness of the prophets.

Every year begins with glorification (the system),
And it overflows with praise (evolution),
And it settles with gratitude (increase).

And so the same cycle is repeated at every level of existence.

The overall concept of consciousness

In the Quranic perspective, consciousness is not a psychological state, but**A movement of connection between the servant and the Truth**.
Every act of remembrance, glorification, praise, and gratitude is a step in building this connection.
Whoever stops glorifying God, stops following the system.
He who loses praise loses abundance;
Whoever forgets to give thanks loses the increase.

Thus, cosmic consciousness becomes**A single linguistic and existential fabric**
It is manifested in the perfect human being, and in everyone who has restored their balance with the system.

Between the Universe and the Book

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. (Fussilat: 53)

The Quran and the universe are two sides of the same discourse;
The universe is written in the language of existence, and the Quran is written in the language of speech.
And whoever combines reading them enters into**Sunnah Unit**
He realized that cosmic glorification, human praise, and conscious gratitude
They are different expressions of the same movement:*The movement of existence towards God*.

Summary of Chapter Nine

axis	The concept	the law
Knowledge	All knowledge is a manifestation of God's laws.	Unifying the Sciences
the language	Every Quranic root is a universal law.	The Jurisprudence of Language
Awareness	Praise, glorification, and gratitude are all part of a single system.	Unification of the self and the universe
The goal	Understanding the Sunnah for self-purification	Cosmic consciousness

1.10 Chapter Ten: The Grand Conclusion – The Cycle of Cosmic Consciousness

Introduction: From Order to Consciousness

This book began with the question:
Does existence glorify God? And is man part of this glorification?
And today we arrive at the complete answer:
Yes, **Every atom in existence glorifies, praises, and gives thanks.**
But only man can*He understands* that.

Human consciousness is the mirror that reflects God in His creation.
When this mirror becomes clear, the total light is reflected in it.

The Divine Trinity as a perpetual cycle

We can summarize the cycle of divine consciousness as follows:

Stage	The concept	Job	The opposite in the soul
1	Tasbih	Purifying the system	Correcting perception
2	Hamad	Overflow of the system	Expanding knowledge
3	to thank	System response	Increased awareness
4	disbelief	System Disable	Flood interruption
5	repentance	Restart	Return of consciousness
6	victory	Programming renewal	New opening

This cycle doesn't stop, it's like**The cosmic orbit that sustains life**.
Every human being lives inside it, whether they like it or not.
But whoever understands and comprehends it, begins to walk*With the system, not against it.*.

From praise to annihilation

Full consciousness reaches the point where**In it, the one who remembers is absorbed in the one being remembered.‹**
He does not see himself as thankful, but rather sees God thanking Himself through him.

And few of My servants are grateful. (Saba: 13)
Because most people stop at outward expressions of gratitude.
As for “the grateful one”, he is the one who became**A channel for the outpouring of divine gratitude**.

Here, conscious annihilation is achieved: that you become an extension of the praise of existence.
This is the position that Ibn Arabi expressed when he said:

“If a servant praises his Lord, then God is praising Himself through his tongue.”
And if he gives thanks, then God gives thanks to Himself through it.”

The cosmic system as a programming system for the soul

When we understand that glorification is the operating system,
And praise is the face of awareness.
Gratitude is an ongoing interaction.
We understand that**The Quran is the user's guide to the universe**.

Each verse in it explains one of the functions of the soul.
Each mention is an executive command that restarts the internal system.

Man as "the meeting point of universes"

Man is not the center of the universe, but**His conscious mirror**.
In it, matter meets spirit, and heaven meets earth.
That is why he was created “in the image of the Most Merciful.”
That is, on the comprehensive system of consciousness that governs all of existence.

If a person understands this picture, he returns to his original function:

"God's successor on Earth" means the representative of the divine system in reality.

Conclusion: Return to the source

The journey begins with praise, and ends with it.
Man emerges from cosmic silence into an awareness of gratitude.
From praise to the act of gratitude.
Then he returns to praising God again through repentance.

Thus, it revolves around the words of God Almighty:

“It is Allah Who created seven heavens and of the earth, the like of them. The command descends between them so that you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.” (At-Talaq: 12)

In this awareness, the duality between creator and created disappears.
As all of existence becomes**One note of praise to God**.

The book's final conclusion

Praise is**order**،
And praise be to God**The flood**،
And thanks is**Awareness**،
Whoever gathers them has grasped the secret of existence.

And in their union, the perfect human being is revealed:
Pure in thought (praise),
He is generous in his giving (Hamad),
Thankful for his presence (thank you),
Vanishing in its source (vanishing).

This is how the cosmic system of consciousness is completed.

3 The trinity of Quranic awareness: glorification, praise, and gratitude
Part Two

Part Two Introduction
From Thought to Activation — A Practical Guide to Qur’anic Awareness in Daily Life

If the first part charted the structure of the cosmic system, this second part is the **journey through it**.
It is the living, experiential face of *The Qur’anic Trinity of Consciousness*, where knowledge turns into practice and reflection becomes presence.

Here, *Glorification* purifies the self from chaos,
Praise expands the light within,
and *Gratitude* renews the connection with the Source in every moment.

Each chapter represents a **spiritual station** and a **universal law**, guiding the reader from contemplation to transformation — from mind to heart, from intellect to illumination.

The language of this section is intimate and simple, yet profound.
It employs accessible linguistic insights linking Qur'anic roots with daily human experience, and reinterprets prophetic stories — from Adam to Moses — as metaphors of the inner journey from separation to divine unity.

These pages do not explain so much as they **reveal**; they do not instruct so much as they **invite** the reader to witness.
Through this witnessing, the Qur'an becomes not just a book to read, but a **living code** to embody —
until the reader himself becomes a reflection of the text:
a moving *Glorification*, a renewing *Praise*, and a speaking *Gratitude*.

"So glorify your Lord morning and evening."
"And glorify the name of your Lord, the Most Great."

3.1 Chapter One: The Roots – From Praise to Thanksgiving

1. Glorification in Islam: From the depths of reverence to the horizons of action and life

Praise is the awareness that everything operates according to a system of light that is not seen with the eye, but perceived with insight.
When a believer says "Glory be to God," he is not uttering a word, but rather reprogramming his consciousness to the cosmic rhythm upon which everything was created.
Praise is a moment of purification from psychological chaos, and a reconnection with the higher order.

Every atom in existence glorifies God: the stone, the plant, the sound, and even the silence.
But only man can**Swimming consciously**To transform his daily actions into remembrance, and his behavior into harmonious obedience.
Hence, glorification in Islam**It's not just verbal worship**Rather, it is a way of life that rearranges the relationship between thought, action, and existence.

The seven heavens and the earth and whatever is in them exalt Him. There is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting.
(Al-Isra: 44)

Therefore, glorifying God is not merely remembering Him, but**Realizing that the system is based on it**.
It is an awareness of harmony, and a return to harmony with the divine rhythm, where every good deed becomes part of the praise of all creation.

A reflective application:
In every situation of your distress, ask yourself: "Where is the order here? How can I return to praising God in this situation?"
Every moment of awareness is a new hymn of praise.

2. Praise and Muhammad: From the abundance of cosmic creation to the embodiment of the universal message

Praise is a moment of overflowing, in which existence extends from its Creator as light extends from the sun.
If glorification is the system of existence, then praise is its breath; it is the movement of gratitude that keeps the universe in a state of constant abundance.

Gratitude is the feeling that all good comes from God, and that you are part of this cosmic abundance.
When this knowledge is transformed into awareness and behavior, it is your soul that praises before your tongue.
That is why our Prophet Muhammad (peace and blessings be upon him) was**The embodiment of praise in existence**He is “Ahmad,” and he is “Muhammad,” meaning the one who has reached the perfection of gratitude and abundance.
Everyone who walks the path of praise walks in the footsteps of the Muhammadan light.

)Thanks be to God, Lord of all worlds(
The beginning of all awareness of the truth begins with gratitude, because it is an acknowledgment that the flow is unending, and that every moment of life is a new gift.

A reflective application:
At the end of each day, write down three blessings you have not noticed before, and

show gratitude for them through action, not just words.
Praise is not repetition, but a renewed vision of God's face in everything that happens.

3. Thanksgiving: Witnesses of Grace and Renewal of Giving

Gratitude is to recognize the blessing before it disappears, and to return it to its source through giving.
Gratitude is not about returning a favor, but rather about recognizing that all that is beautiful is God's presence within you.

A person who gives thanks deeply does not live in the past or the future, but in the moment of grace itself.
He does not say "Praise be to God" because he has received something, but because he has realized that his very existence is an immeasurable blessing.

Thank you**Law of increase**Everything you are grateful for increases within you, and everything you neglect fades away.
Whoever is grateful for his knowledge, God will increase his understanding; whoever is grateful for his provision, God will increase his blessings; and whoever is grateful for his trials, God will open for him the door of understanding.

If you are grateful, I will surely increase you [in favor].
(Ibrahim: 7)

A reflective application:
In every bitter experience, look for the place of grace in it.
Trauma can be a path to awakening, or loss a path to abundance.
Gratitude does not change the event, but it changes our awareness of it — so pain becomes meaning, and meaning becomes light.

3.2 Chapter Two: Shadows – From Disbelief to Vision

1. Disbelief: Denying blessings and rewarding those who flee

Disbelief is not merely a rejection of doctrine, but a state**Interruption of the cycle of light**.
It is the denial of the blessing when it is seen as something separate from the benefactor, and a withdrawal from the system of gratitude by which existence continues.

In the language, disbelief is**Covering**That is, covering up the truth.
Every time we deny a blessing or ignore its sign, we are practicing a form of ingratitude — because we are covering the light with shadows of ignorance.
This is the meaning of God Almighty's saying:

And Allah presents an example: a city which was secure and at ease, its provision coming to it abundantly from every place, but it denied the favors of Allah, so Allah made it taste the garment of hunger and fear.
(An-Nahl: 112)

Hunger and fear here are not just physical punishments, but**Disturbance in the energy of consciousness**.
When the circle of gratitude closes, the flow is cut off, and the person suffers from an internal deficiency that cannot be quenched.

Disbelief, therefore, is not only against faith, but also against**Openness to grace**،
And against**Awareness of continuous giving**Which flows in every moment of existence.

Practical consideration:
In every hardship or inner dryness, ask yourself: What blessing have I overlooked?
Because the beginning of returning to God starts with acknowledging the light that you denied.

2. “Show me Yourself so I may look at You”: The vision and the shock of certainty

Moses asked for the vision, not because he doubted, but because he had reached a complete longing for knowledge.
And the vision here is not the vision of the eye, but**Seeing consciousness when the veil is lifted**.

When Moses, peace be upon him, said:

My Lord, show me Yourself so I may look at You.
God said to him: “You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.” But when his Lord manifested Himself to the mountain, He made it crumble, and Moses fell unconscious.
(Al-A'raf: 143)

Moses' experience is**Symbol of the Great Cognitive Shock**— When the light is revealed all at once, the old system of perception collapses.

Shock is not death, but**Updating awareness**،
It is the moment when every image of God falls away, leaving only the presence.

From this we understand that everyone who walks the path of awareness will experience their own shock:
A moment when his thoughts crumble, and only his insight remains illuminated.

Vision is not granted through argument, but through manifestation.
The shock is not the end of the journey, but its true beginning.

Practical consideration:
Every experience that shook your certainty was your own personal shock.
Don't regret it, it's your second birth moment.

3. Surah An-Nasr: God's way of achieving intellectual victory

Victory in the Quran is not a military event, but**A breakthrough in consciousness**.
It is a moment when insight opens up to a new meaning, and a person sees the truth that was close to him but he did not realize it.

When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.
(Al-Nasr: 1–3)

Surah An-Nasr is a declaration of the completion of the cycle:
From praise to gratitude, from shock to victory.
After every new awareness, the same divine command comes:
"So glorify the praises of your Lord and ask for His forgiveness."— That is, examine yourself, and enter a new cycle of purification and enlightenment.

True victory is overcoming your own inertia.
That your understanding may turn into witnessing, and your knowledge into a living awareness of God.
Every moment of realization is an opening, and every opening needs a new praise to be established.

Practical consideration:
When you reach a goal or achieve a milestone, don't stop.
Instead of saying "I'm finished," say: "Now I start again with glorification, praise, and seeking forgiveness."
This is the law of continuous growth in consciousness.

3.3 Chapter Three: Stations – From Gratitude to Annihilation

1. Gratitude in Ibn Arabi's thought: From word to annihilation in the Benefactor

Gratitude, in its essence, is neither words nor actions, but**Verification of the Giver of Grace**.
According to Ibn Arabi, the grateful person is not the one who thanks God for the blessing, but the one who sees God in it, and then is annihilated from it in Him.
For those who have attained knowledge, gratitude is “the effacement of the blessing in witnessing the Benefactor.”

People are grateful for what they have been given.
As for the knowledgeable one, he is thanked for**Deprivation also**Because he sees in it another face of mercy.
Everything that comes from God is a blessing, whether it manifests as kindness or as oppression.
Because the goal is not grace but knowledge, not increase but presence.

O family of David, work in gratitude.
(Saba: 13)

Work is an act of gratitude when it stems from an awareness of God.
Not out of desire for reward or fear of punishment.
Gratitude, in its essence, is a “work of the heart” that overflows from the body automatically.

Gratitude, then, is the position of balance between servitude and love.
Between action and dissolution, between grace and the giver of grace.
And whoever has reached the truth no longer sees himself as grateful, but sees God as the one who is grateful and thanked.

Practical consideration:
For every blessing you see before you, try closing your eyes and asking: Who is behind this face?
It is not about the blessing itself, but about connecting with the Giver of the blessing who manifests himself through it — that is where the annihilation begins.

2. The Language of the Quran: Daily Programming of Consciousness

The tongue in the Quran is not merely an instrument of speech, but**Consciousness system**.
It is the bridge between thought and action, between the inner world and external reality.
Hence came the Qur'anic linguistic jurisprudence to teach us how the word is transformed into embodied consciousness.

Every letter in the Quran carries a luminous frequency.
When you say "Subhan Allah" (Glory be to God), you are not just making a sound, but**Restart the internal system**On the frequency of cosmic praise.
When you say "Praise be to God," the energy of abundance is activated within you.
When you say "Thanks be to God," you redirect the blessing towards its source, and the giving is renewed.

The Quranic language, therefore, is a "continuous programming of consciousness" —
A system that keeps a person in a constant state of remembrance, even in their silence.
Because every movement he makes becomes a "speaking verse".

God Almighty said:

The Most Gracious, Who taught the Qur'an, created man, and taught him eloquence. (Ar-Rahman: 1–4)

The statement here is not about eloquence, but about the ability to**The light spoke** —
That a person should speak of God, not about God; that his words should become an extension of the praise of creation.

Practical consideration:
Choose one Quranic word and repeat it consciously, not just verbally.
Sensing its meaning, its vibration, its light —
Let it work within you until you become its meaning.
Thus, the tongue becomes a door that brings down light into the world.

Conclusion of Chapter Three: From the Station to the Scene

From gratitude to annihilation, the barrier between self and truth melts away.
God speaks through you, and hears you through His creation.
You realize that everything around you remembers, praises, and thanks on your behalf.

Then you realize that you weren't looking for God outside of yourself.
Rather, you were looking for it within yourself.
And that every mention, every praise, every thanks, would not add anything to God.
Rather, to bring God back into awareness of you.

Thus, man becomes a mirror of cosmic praise:
In His movement there is glorification, in His giving there is praise, and in His annihilation there is gratitude and witnessing.

3.4 Chapter Four: Glorification in Islam: From the Depths of Divine Transcendence to the Horizons of Action and Life

Series Introduction:

In the name of God, the Most Gracious, the Most Merciful, and prayers and peace be upon the noblest of messengers, our master Muhammad, and upon his family and all his companions.

Glorification, that luminous word uttered by the tongues of believers and echoing throughout the vast universe, is not merely a passing phrase or a ritual performed routinely. It is a profound concept, a sublime act of worship, and a complete way of life that connects the servant to his Creator and regulates his relationship with himself and the world around him.

In a time when the pace of life is accelerating and concepts are becoming intertwined, some people may limit their understanding of glorification to its verbal or purely devotional aspects, without delving into its intellectual depths and practical dimensions that make it a driving force towards righteousness and reform.

This series of articles aims to explore the essence of glorification (tasbih) in Islam, drawing on interpretations and analyses from religious sources (extracted from a reference document). Together, we will deconstruct this rich concept, moving from its basic linguistic meaning of glorification to examining its diverse manifestations in the Quran and in the life of the believer.

We will explore the complementary relationship between glorification and praise, and how their combination is essential for understanding God's majesty and perfection. We will also delve into the practical dimension of glorification, showing that it is not merely words to be recited, but rather actions and behaviors that impact the lives of individuals and society.

We will focus on the phrase "Glory be to You" and its exceptional connotations, which point to God's absolute greatness and transcendence of physical laws. We will also emphasize the importance of choosing appropriate times and adhering to the proper etiquette of glorifying God in order to maximize its spiritual impact.

The aim of this series is to offer a balanced and comprehensive understanding of glorification (tasbih), highlighting how this act of worship can truly be a way of life for the believer, guiding their thoughts, shaping their behavior, and illuminating their path towards God's pleasure. We invite the reader to join us on this exploratory journey, so that together we may draw from the wellspring of this great act of worship, drawing closer to God and deepening our understanding of His religion.

In this series we will cover the following topics:

1. The essential concept of glorification in Islam: a purification that transcends mere words.
2. Exploring the diverse forms of praise: multiple manifestations of one worship
3. Praise and glorification: a complementary relationship for understanding God's majesty
4. The practical dimension of glorification: from words to deeds
5. Understanding "Glory be to You": The manifestation of God's greatness and His transcendence of laws
6. Timing and etiquette: When and how do we praise to maximize the spiritual impact?
7. Towards a balanced and comprehensive understanding of praise: a way of life for the believer

3.4.1 The essential concept of glorification in Islam: a purification that transcends mere words.

The word "tasbih," frequently uttered by Muslims in their prayers, carries profound meanings that transcend mere verbal expression. To understand the essence of tasbih in Islam, one must delve into its linguistic origins and Quranic connotations to realize that it is not simply a verbal act of worship, but rather a state of awareness and understanding that is reflected in the believer's thoughts and actions.

From linguistic distancing to divine transcendence:

In Arabic, the root) "سبح" subh) carries the meaning of distancing and transcendence. This word was used to negate any undesirable attribute from someone, as in the phrase) "سبحان فلان عن فعل كذا" ,Subhan fulan 'an fa'l kadha), meaning "So-and-so is far removed from doing such-and-such." When this concept entered the religious and

Quranic context, it acquired a higher and more sublime dimension. In Islam, tasbih (glorification of God) primarily means...**God Almighty is free from all deficiency, flaw, and partner, and from any description that does not befit His exalted self, His perfect actions, and His perfect attributes.**

The need for this glorification would not have arisen had previous peoples, in their ignorance or misguidance, not attributed to God attributes that are not befitting Him, such as fatigue after creation, sleep, or having a son or partner. Thus, glorification came as a clear and explicit declaration of the divine essence's innocence from all these erroneous notions, and as an affirmation of His uniqueness and absolute perfection.

Praise and the orderly movement of the universe:

The meaning of glorification in praise is linked to the original linguistic meaning of "swimming." Swimming is a regular, smooth movement, free from disturbance and disorder. Thus, when it is said that the celestial bodies "swim" in their orbits, it means that they move according to a precise and regular divine system, free from any deficiency or flaw. In this same vein, when a believer glorifies his Lord, he is not only describing himself and his actions as regular and perfect, but he is also acknowledging that this entire universe, with all its creatures and movements, operates according to God's will and wisdom, bearing witness to His greatness and power. Glorification, therefore, is an affirmation that everything in the heavens and the earth, from the smallest atom to the largest galaxy, is in a state of perpetual "swimming," that is, submission and glorification of the Almighty Creator.

"Subhan": a word that carries the power of glorification:

The word "Subhan" itself, one of the most prominent forms of glorification, is not merely a passing phrase. Sources indicate that it is a Quranic word that carries**very high energy**It is one of the words that come in the pattern "fa'lan" and are often used to refer to God, carrying the meaning of absoluteness and perfection. It is a word that expresses**veneration and appreciation**To God Almighty. Simply uttering it, while being mindful of its meaning, is an affirmation of God's greatness and transcendence. It is a recognition that God's image and actions are free from any flaw, and that everything emanating from Him is absolute perfection.

Beyond mere words:

Therefore, the essential concept of glorification in Islam goes beyond simply repeating words. It is:

1. **My heart believes:**It begins with a firm belief in God's uniqueness, absolute perfection, and transcendence from all that is not befitting of Him.
2. **Verbal acknowledgment:**This is manifested in the repetition of various forms of glorification, especially the word "Subhan" (Glory be to God), as evidence of this belief.
3. **Intellectual awareness:**Understanding the meaning of this transcendence involves realizing that God is the Creator and Sustainer, unlike any of His creation.
4. **Emotional state:**It generates in the heart reverence and awe for God, and an awareness of His power and greatness, which is manifested in His creation and system.

3.4.2 Exploring the diverse forms of praise: multiple manifestations of one worship

Having explored the fundamental concept of glorification (tasbih) as the exaltation and magnification of God, we now turn to the diverse forms this glorification takes in the Holy Quran and in the life of the believer. Glorification is not a single, rigid form, but rather a living act of worship manifested in multiple ways, each with its own context and profound significance, all ultimately converging on the vast ocean of venerating and exalting the Creator.

Sources reveal several main types of glorification, differing according to the doer, the object (if any), and the context in which it is mentioned:

1. Tasbeeh Allah: A collective understanding and practical application of the divine will

When it comes to humans praising God specifically, the sources emphasize two important aspects:**Collective and practical application**.

- **Collective commitment:**An individual cannot achieve "glorifying God" alone; it is an act that requires a community of believers. It is a feeling of belonging to one nation striving to implement God's commands.
- **The practical application of divine will:**This type of glorification is not merely verbal remembrance, but rather**Voluntary behavioral commitment**By the chosen rational beings (humans), according to the religious rites prescribed by God concerning the system of government and the cohesion of the believing community. This is primarily manifested in:
  - **Holding congregational prayers in mosques:**It is a manifestation of unity and collective commitment.

- **Paying Zakat (taxes to the state):**Which regulates the affairs of society and guarantees the rights of its members.
- **Spreading awareness and cooperation:**Contributing to raising awareness of the importance of these rituals and cooperating in their implementation is part of praising God.
  This praise aims to achieve social cohesion and unity, and to implement God's will concerning the earth on which humankind lives. It is worth noting that everything in the heavens and the earth praises God, whether willingly (like believing humans) or unwillingly (by compulsion and involuntarily for non-rational beings and matter that operate according to His precise divine system, such as the movement of cells in the body).

2. Praising our Lord (Tasbeeh Rabbana): A personal relationship and a course correction

Unlike "praising God," which is characterized by collectivity, "praising our Lord" is often**individual initiative**From the believer. It is inferred from the sources that if glorification is mentioned in the Quran without an explicit object (such as "they glorify" or "you glorify"), it usually refers to "glorifying our Lord." This type of glorification encompasses multiple aspects:

- **God is free from error in His relationship with His servants or in His system:**This is the basic meaning if no object is mentioned. For example, a believer might say: "My Lord, You are far above making a mistake in Your relationship with us, for Your relationship with us is based on a precise system and You are infallible."
- **Repentance and acknowledgment of shortcomings:**Glorifying our Lord is closely linked to repenting for one's mistakes and acknowledging one's own shortcomings. Examples of this in the Quran include Jonah's words while in the belly of the whale: "Glory be to You! Indeed, I have been among the wrongdoers," and the words of the owners of the garden after their remorse: "Glory be to our Lord! Indeed, we have been wrongdoers." Here, glorification implies an acknowledgment that the error is the servant's, and that the Lord is free from injustice.
- **Correcting misconceptions:**"Glorifying our Lord" can include correcting misconceptions about the relationship between the servant and his Lord, and often comes as a reaction to the ideas of polytheists or previous peoples that were offensive to God. This is done through studying and disseminating the ideas of revelation.

- **Reflecting on cosmic and life systems:**It also includes reflecting on the systems that our Lord has created, and realizing His wisdom and power through them.
- **Exalting the essence, attributes, and actions of our Lord:**This is the general meaning of glorification, which includes removing all deficiency and imperfection from God's essence, attributes, and actions.

3. Tasbeeh of the Prophet: A glorification of the mission of conveying divine revelation.

This type of glorification is specifically for declaring the Prophet Muhammad, peace and blessings be upon him, free from any error in matters related to**By conveying the message of the Quran to the people**He is infallible in this regard, supported by the Holy Spirit. This glorification is achieved through studying the verses of the Quran and its miracles, which prove that it is from God, and studying his biography, which confirms the truth of his prophethood. This type of glorification is understood from verses that command believers to have faith in God and His Messenger, to honor, respect, and glorify them.

4. Glorifying the name of your Lord: Exalting Gabriel and his role

Sources indicate that this type of glorification, especially in phrases such as "Glorify the name of your Lord, the Most High" or "Glorify the name of your Lord, the Magnificent," relates to**By mentioning the name of "Gabriel" and praising him**In this context, Gabriel is considered "your Lord Most High" compared to the worldly masters of ordinary human beings (such as a king or head of household). This includes refuting the weaknesses attributed to him by the polytheists. This mission was initially directed exclusively to the Prophet Muhammad (peace be upon him), and then it was transferred to the true interpreter of God's Book.

5. Cosmic swimming (Sibaaha): A regular movement that testifies to the Creator

As we mentioned earlier, the words "swimming" and "glorification" share the same root, "sabaha." Here, swimming refers to the regular, continuous, and diligent movement of celestial bodies like the sun and moon in their orbits (closed paths), a movement free from deficiency or flaw. This regular cosmic movement contributes to the preservation of the heavens and the security and integrity of the universe. Glorification differs from swimming in that glorification describes this movement or action as regular and free from deficiency, or it is a conscious act and adherence to a system, while swimming is the movement itself. The "swimmers," "active ones," and

"those who draw out" mentioned in the Quran are cosmic systems of operation that establish two future systems.

6. Glorifying God with praise (Tasbeeh bi-hamdi Rabbana): Combining glorification with reformative action

This important type of praise combines declaring God free from error (praise) with performing acts of praise worthy of Him (deeds). In practice, this praise is closely linked to the concept of**"Reform" on Earth**This is the opposite of "corruption." It includes:

- **Avoid acts of corruption:**Examples include not implementing Sharia law, denying the Day of Judgment, manipulating rights, harming people, and damaging the environment.
- **Performing repair work:**Such as removing the causes of conflict between people, reconciling differences, compensating for losses, changing negative internal thoughts, biological reform such as medicine, and preserving the environment and the cosmic order.
  This glorification of God was obligatory for the Prophet Muhammad (peace be upon him), and it is recommended for believers, especially religious scholars and preachers. Ordinary believers also practice it when they make a mistake, with the intention of completely repenting, rectifying it, and removing its effects.
  The angels also glorify their Lord, which means they maintain the laws of the universe and rectify any imbalances that arise to restore equilibrium. This work is connected to the Divine Throne. Because angels have no free will and do not err, their glorification of their Lord might be considered "incomplete" in that they do not rectify their own errors. They compensate for this by seeking forgiveness for the believers.

7. Glorifying God (Tasbeeh bi-hamdi Allah): Acknowledging submission to the divine, transcendent order

This type differs from "praising our Lord." It relates to...**God's cosmic system built on miracles**These are phenomena that humans cannot study, comprehend, or interact with (neither integrate, repair, destroy, nor learn). An example of this is the thunder's glorification of God; hearing it is intended to inspire awe of God more than it is a phenomenon that can be studied. Even angels are not capable of this type of glorification, as it pertains to the supernatural and beyond human comprehension and control.

This diversity in forms of glorification reflects the comprehensiveness of this worship and its ability to encompass the life of the believer in all its aspects, linking him to his Creator, to the universe around him, and to the moral and social order that should prevail.

3.4.3 Praise and glorification: a complementary relationship for understanding God's majesty

Having explored the essential concept of glorification (tasbih) and its diverse forms, we arrive at a pivotal point in understanding this great act of worship: its close relationship with praise (hamd). We frequently find the pairing of glorification and praise in the Holy Quran, as in the verse: "So glorify the praises of your Lord" or "They glorify the praises of their Lord." This pairing is not merely a linguistic coincidence; rather, it carries profound implications that reveal a necessary integration for truly comprehending God's majesty and greatness.

Glorification: declaring God free from imperfection; praise: describing Him as perfect.

To understand this complementary relationship, we must return to the basic meanings of both glorification and praise:

- **Praise:**As we mentioned earlier, it is essentially**God is free from all imperfection, defect, and partner.**And from everything that is unworthy of His exalted self, His actions, and His attributes. It is the removal of every blemish and imperfection from the divine realm of holiness.
- **Praise be to God:**As for praise, it is**He described Al-Mahmoud with attributes of absolute perfection, love, and veneration.**This can only be true, meaning that these attributes are genuinely deserved. Absolute perfection belongs only to God Almighty. When we praise God, we describe Him as possessing perfect knowledge, perfect power, perfect creation, perfect justice, perfect mercy, and other attributes of majesty and beauty.

Why the pairing? A cognitive necessity and a perfection in remembrance.

Simply praising God, that is, merely negating imperfections, may not be enough to truly know Him and fully grasp His greatness. While declaring Him free from imperfection negates what is unbecoming, it does not necessarily affirm what is befitting. This is where praise comes in to complete the picture.

- **Proof of the attributes of perfection:**By adding praise to glorification, we not only deny imperfection in God, but**We affirm for him all the attributes of**

absolute perfection. This proof opens up wider horizons for the servant to understand God's majesty and greatness.

- **Perfection in remembrance and appreciation:**When glorification (praise) is combined with affirmation of perfection (praise), the servant's remembrance and appreciation of his Lord is perfected in a manner befitting His majesty. This remembrance becomes more comprehensive and profound, expressing a deeper understanding of the Divine Essence.
- **Knowledge is essential:**Sources indicate that the need for glorification arose to absolve God of the imperfect attributes ascribed to Him by some earlier peoples. Praise, on the other hand, is essential to demonstrate God's perfection, which human minds may not fully comprehend on their own. Combining the two presents a balanced and accurate picture.

Praise as a divine system and a method of creation:

Some sources go beyond a mere verbal description of praise, seeing in it**a self-contained system**or**God's way of creation**This is evidenced by verses such as: “And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah.’ Say, ‘Praise be to Allah.’” It is as if praise is the law or system that governs this creation and demonstrates the perfection of its Creator. “Creation” here is understood as “bringing things forth from their original state and altering their control and dominion.” This bringing forth and bringing forth occurs according to the “method of praise,” which requires observing the established laws and principles that govern the universe. “Praise be to Allah” means that this praise, in this comprehensive sense, belongs to and is solely the property of Allah.

Praising our Lord: A practical embodiment of integration

This integration is clearly manifested in the concept of "praising our Lord." This type of praise, as we have seen, is not limited to declaring God free from error, but also includes**He did what was appropriate for him in terms of praise, which is to fix the problem and put everything back on the right track.**It is a practical embodiment of the integration between glorification (exalting God above any flaw in His system or being the source of the flaw) and praise (performing positive actions that reflect the perfection of the divine system and contribute to its maintenance). When a person praises their Lord, they are exalting Him above error and attributing the error to themselves or to the creatures with free will who disrupt God's system, and then they perform the act of praise, that is, rectifying that flaw.

a summary:

The relationship between glorification and praise is organic and complementary. Glorification purifies the divine image from impurities and shortcomings, while praise adorns it with attributes of perfection and majesty. Through their combination, the servant's knowledge of his Lord is elevated, and his remembrance of Him becomes deeper and more comprehensive. This is reflected in his understanding of the universe and his conduct in life, especially when this combination is embodied in reformative action aimed at implementing the "way of praise" that God intended for His creation.

3.4.4 The practical dimension of glorification: from words to deeds

Having explored the essential concept of glorification, its diverse forms, and its complementary relationship with praise, we now arrive at a vital dimension that takes glorification beyond the realm of heartfelt belief and verbal remembrance to a broader sphere.**Work, behavior, and life practices**In Islam, glorification is not merely a theoretical philosophy or the repetition of words, but rather a profound concept that aims to be translated into a tangible, practical reality in the life of the individual, society, and the universe.

Reform as a behavior of praise: embodying "praising our Lord"

One of the most prominent manifestations of the practical dimension of glorification appears in the concept**"Glorifying God with praise"**As we explained earlier, this type of praise is not limited to declaring God free from error, but extends to include**He did what was appropriate for him in terms of praise, which is to fix the problem and put everything back on the right track.**This “reform” is the essence of the work, and it is the opposite of “corruption on earth”.

- **Repair tasks:**This reform encompasses multiple aspects of life:
    - **Social reform:**Such as removing the causes of discord among people, striving to make them loving and friendly, and reconciling those who are quarreling.
    - **Personal reform:**This includes undoing the effects of bad deeds, whether through financial compensation or by changing one's inner thoughts and improving oneself. It may even involve moving to another community to start anew if necessary. This is closely linked to repentance; those who commit wrongdoings in ignorance and then repent must also repair the damage they have caused.
    - **Biological and physical repair:**Such as studying real medicine to help treat people's physical illnesses, or to reactivate broken physical objects, such as God nullifying the work of sorcerers.

- **Global and environmental reform:**Such as preserving the cosmic and biological systems, avoiding corruption in them, and preserving the environment to the greatest extent possible, even with simple actions such as extinguishing embers that cause harmful smoke.

The Prophet Muhammad (peace and blessings be upon him) constantly practiced this practical glorification of God, undertaking the aforementioned reforms as part of his praise and glorification of his Lord. This practical conduct is what believers, especially scholars and preachers, are required to emulate.

Praise of different creatures: action and system

The practical dimension of glorification is not limited to humans, but includes all creatures, each according to its nature and duty:

- **Believers:**They glorify God by choice, through adherence to collective religious rituals that organize society and achieve its cohesion (as glorifying God), through individual initiatives of repentance, correcting misconceptions and reflection (as glorifying our Lord), and through active engagement in reform work and resisting corruption (as glorifying our Lord with praise).
- **Angels:**They glorify their Lord and declare Him free from error in His design, and they praise Him through their constant upholding of cosmic laws and rectifying any imbalances that arise to achieve cosmic and environmental equilibrium. The angels' work in maintaining cosmic order and safeguarding the divine throne is a practical form of glorification. Because they are infallible and have no free will, they intercede for the believers to compensate for the perceived "deficiency" in their glorification, stemming from their inability to rectify any inherent wrongdoing they did not commit.
- **Other beings (non-rational and material):**Everything in the heavens and the earth, from inanimate objects to inanimate matter, glorifies God or praises Him in a compulsive and spontaneous manner. This is achieved through their precise and regular functioning according to the order and laws that God has instilled within them. The movement of celestial bodies, the functioning of cells in the body, and every cosmic phenomenon that operates with regularity are, in essence, practical expressions of praise that testify to the Creator's power and wisdom.

Praise as an application of the divine will:

In essence, the "praise of God" by humans, when it is collective and voluntary, is**Their application of His will specifically with regard to the land they live on**This application

requires an understanding of this will (through contemplation, reflection, and diligence), and then translating this understanding into practical behavior aimed at achieving what God intended in terms of goodness, righteousness, and cohesion for society.

Prostration as an act of contemplation and praise:

Even prostration, a pillar of prayer, can have a practical, contemplative dimension that transcends mere physical movement. The angels' prostration to Adam has been interpreted as a reflection on the workings of creation, and our own prostration as humans can be a reflection on the workings of the cosmic and everyday systems established by our Lord. This reflection, a form of "prostration to our Lord," differs from the prostration in prayer, yet it conveys the same meaning of practical glorification through an awareness of the divine order.

Summary:

In Islam, glorifying God is not merely an internal feeling or a spoken phrase; it is a call to action and impactful deeds. It extends from praising God in the heart and on the tongue to striving diligently to reform oneself, one's community, and the environment, and to adhere to the divine order that governs the universe. Words, unless translated into actions, remain insufficient to achieve the full meaning of glorification. The believer who understands this practical dimension transforms their entire life into a continuous act of glorification—in their worship, their interactions, their efforts to cultivate the earth, and their pursuit of God's pleasure.

3.4.5 Understanding "Glory be to You": The manifestation of God's greatness and His transcendence of laws

In exploring the multifaceted dimensions of glorification, the word "Subhan" and its derivatives, particularly the direct address "Subhanak" (Glory be to You), stand out as a key word carrying exceptional connotations that transcend mere general praise. Understanding the profound meaning of "Subhanak" opens a window for the believer to comprehend God's absolute greatness and power, which surpasses all human laws and limited logic.

"Glory be to You": You are above the law, higher than all circumstances.

Sources strongly suggest that the phrase "Subhanak" (Glory be to You), when addressed directly to God, carries a deeper and more powerful meaning than simply declaring Him free from imperfections. It means:

- **"You are above the law":**That is, God Almighty is not subject to the laws that He Himself created to govern the universe and creatures, but He is the one who established these laws and is in control of them.
- **"You are above the law":**No system or law, however strict or inevitable it may seem, can limit God's power or will.
- **"You are not subject to your own law":**While creatures operate according to the universal laws that God has placed within them, God himself is not bound by them, and he can break them whenever and however he wants.
- **"You are above any circumstance, and too great to be confined to a time or place":**No matter how dire the circumstances or how much the material reasons point to a certain outcome, God's power transcends all of that.

This understanding of "Subhanak" makes it a word with**very high energy**It is used by the "conscious" – those who have grasped this profound truth about the divine self – in situations where natural laws or human logic seem powerless or point to impossibility.

Quranic contexts that reveal the meaning of "Glory be to You":

This profound meaning of "Subhanak" is evident in several pivotal Quranic verses:

1. **The story of Jonah (peace be upon him) in the belly of the whale:**When Jonah found himself in three layers of darkness, where all biological and physical laws dictated his inevitable demise, his supplication was: "There is no god but You."**Glory be to You**"Indeed, I was among the wrongdoers." Here, "Glory be to You" was not merely an expression of praise, but an acknowledgment that God is above the laws of the whale, its stomach, and its digestive juices, and that He is the One who established these laws and is capable of transcending them. This powerful acknowledgment was one of the reasons for his salvation, as if he had utilized the "highest law," which is that God is above any law He has created.
2. **Moses, peace be upon him, asked to see God:**When Moses asked his Lord to see Him, and fell unconscious after God revealed Himself to the mountain, he said, "I repent to You, and I am the first of the believers," having realized that God is far above being seen by the eyes or comprehended materially by the limited laws of this world. In other contexts, prophets have used "Glory be to You" to acknowledge that God is beyond complete comprehension.
3. **The angels said when they appointed Adam as successor:**Initially, the angels acted according to their own logic and laws, believing that placing humankind on Earth would lead to corruption and bloodshed. But when God taught Adam all the names and then informed them of them, and the angels were unable to do so, they said:**Glory be to You**"We have no knowledge except what You have

taught us. Indeed, You are the All-Knowing, the All-Wise." Here, "Glory be to You" was an acknowledgment from them that God is above their limited logic, and that His knowledge and wisdom in managing the universe surpasses their understanding.

4. **Jesus, peace be upon him, said when asked about him and his mother taking two gods:**When God asks Jesus on the Day of Resurrection: "Did you say to the people, 'Take me and my mother as gods besides God?'" Jesus replies:**Glory be to You**It is not for me to say what I have no right to say." Here, "Glory be to You" is an affirmation of God's transcendence above having any partners, and an acknowledgment that Jesus, as a created being, cannot claim what he does not have the right to, and that God is above having any partner.
5. **The saying of those with understanding when reflecting on creation:**When people of sound mind reflect on the creation of the heavens and the earth, they say: "Our Lord, You did not create this in vain."**Glory be to You**"So protect us from the punishment of the Fire." "Glory be to You" here negates that God created anything in vain or without purpose, emphasizing His wisdom that transcends appearances.
6. **The prayer of the people of Paradise:**The prayer of the people of Paradise is:**Glory be to You**"O Allah, their greeting therein will be, 'Peace,' and the conclusion of their supplication will be, 'Praise be to Allah, Lord of the worlds.'" This indicates that this phrase is among the remembrances of the people of Paradise, which confirms its high power and status.
7. **When using public transport:**It is prescribed for believers, when mounting a vehicle, to say:**Glory be to God**"He who has subjected this to us, and we could not have subdued it." This statement affirms God's transcendence above needing anything that humans require for transportation. He is greater than being confined by time and space, and He needs nothing to move Him. It also acknowledges that the subjugation of these things was not solely due to human power.

The practical application of the meaning of "Glory be to You": Faith that transcends the ordinary

Understanding this profound meaning of "Subhanak" is not merely theoretical knowledge, but has practical applications in the life of a believer:

- **Belief in God's absolute power:**It helps the believer to have faith that God is capable of transcending all the limitations and laws He Himself sets for His creation. So, if the laws of medicine state that it is impossible to cure a certain

disease, or for a woman to conceive at a certain age, then saying "Glory be to You" means: "O Lord, You are above these laws. You have decreed healing or offspring for me, so it will happen even if it defies all expectations."

- **Breaking free from the constraints of time and space:**Understanding "Glory be to You" may help in feeling conscious in the state of "God Time" (the Timeless), where a person transcends the limitations of physical time and space.

Summary:

The phrase "Glory be to You," when understood in its full depth, is a declaration of the believer's awareness of God's absolute greatness, manifested in His transcendence of all laws, His transcendence of all circumstances, and His independence from the dictates of His creation. It is the word of the enlightened, those who understand that human logic and natural laws, however important they may be in comprehending the order of the universe, are not the ultimate limits of God's power and will. It is a call to a faith that transcends the ordinary, opening the heart to absolute trust in the Creator's power, for whom nothing is impossible on earth or in the heavens.

3.4.6 Timing and etiquette: When and how do we praise to maximize the spiritual impact?

After we have delved into understanding the essence of glorification, its various forms, its relationship to praise, and its practical dimension, and after we have understood the special significance of the word “Glory be to You,” an important question arises: Are there specific times or special etiquettes that help to maximize the spiritual impact of glorification? Qur’anic sources and prophetic guidance indicate that choosing the appropriate time and place, with the presence of the heart and intention, plays an important role in making glorification more impactful and profound in the life of the believer.

Preferred times for praise: moments of connection and focus

Although remembering and glorifying God is required at all times, there are times that have been singled out for greater merit and emphasis, due to the clarity of mind, tenderness of heart, and closeness to God that they bring:

1. Early morning and late afternoon: the beginning and end of the day
    - The Holy Quran often commands glorification at these times: “And glorify Him morning and evening,” “So glorify God when you reach the evening and when you reach the morning.”

- **The tow (morning):**It is the beginning of the day, and includes the time of the dawn prayer. Praising God at this time gives the believer spiritual strength and blessings at the start of their day.
- **The original (original):**It is the end of the day, encompassing the times of the afternoon and sunset prayers. The believer concludes his day with glorification and repentance by reciting praises at this time.
- Sources indicate that the "glorification of God" specifically, which is associated with collective rituals, is often linked to these times that coincide with the times of the main prayers such as dawn and sunset.

2. Evening and morning: times of glorification of God by the prophets and believers
    - "Al-Ashi" is the end of the day leading into the darkness of night, and "Al-Ibkar" is the beginning of the day.
    - “Glorifying God with praise” was part of the guidance of the Prophet Muhammad, peace and blessings be upon him, during these times, as well as the prophets before him, such as David and Zechariah, peace be upon them.
    - These times, with their stillness and transition between night and day, help with concentration and reflection.
3. Before sunrise and before sunset:
    - These are specific times for praising God, which are linked to patience in the face of harm, and to being preoccupied with self-improvement and correcting flaws.
4. Throughout the night and at the beginning and end of the day, and after prostration:
    - Night, especially during the pre-dawn and quiet hours, is a great time for seclusion with God, glorification, and prayer.
    - The ends of the day (its beginning and end) are also blessed times.
    - After the prostration, that is, after finishing the prayer, is a place where it is recommended to remember God and glorify Him.
5. The state of "timelessness": times of spiritual revelation
    - Some sources indicate that these times (especially early morning and late afternoon) are described as "contractive" or "highly focused." It is believed that these states may help the believer transcend the limitations of physical time and enter a deeper state of consciousness called "God Time" or "Timelessness," where spiritual connection with God is more powerful and manifest.

Etiquette of glorification: Presence of heart and awareness of meaning

It's not just about choosing the time, but also about how the glorification is performed:

1. **Presence of heart and sincere intention:**Praising God is not just repeating words, but it must come from a present heart, aware of God's greatness, and intending to draw closer to Him.
2. **Recalling meanings:**When glorifying God, the believer should be mindful of the meanings of purity, glorification, and perfection that are indicated by the various words of glorification.
3. **Reflection and contemplation:**Praising God can be combined with contemplating God's cosmic and psychological signs, and His greatness and power, which increases its effect.
4. **Humility and tranquility:**It is recommended that the believer be in a state of humility and tranquility while glorifying God, away from distractions.
5. **Recite many praises of God:**Remembering God in general, and glorifying Him in particular, are acts of worship that are recommended to be done frequently because of their great merit.
6. **Practical glorification:**As we mentioned earlier, verbal glorification is inseparable from practical glorification. Adhering to God's commands, avoiding His prohibitions, and striving for reform are among the greatest etiquettes and essence of glorification.

Special occasions for praising God:

In addition to general times, there are specific occasions and circumstances in which glorification is prescribed in a special way:

- **When using public transport:**By saying, "Glory be to Him Who has subjected this to us, and we could not have subdued it."
- **When you see people entering the religion of God in multitudes:**(Specific to the Prophet, peace and blessings be upon him, and is associated with seeking forgiveness).
- **Upon hearing thunder:**(Glorifying God with praise, related to fear of God's extraordinary system).
- When in need or feeling weak in the face of seemingly inevitable laws: use "Glory be to You" to invoke God's transcendent power.
- **When making a mistake or feeling inadequate:**(Glorifying our Lord, coupled with repentance and seeking forgiveness).

Summary:

Choosing the most auspicious times for glorifying God, while adhering to its proper etiquette of presence of heart, reflection on its meanings, and humility, helps the believer deepen their connection with their Lord and achieve the desired spiritual impact of this great act of worship. Glorifying God at these times is no longer merely a duty to be performed, but becomes a rich spiritual experience, where verbal remembrance blends with heartfelt awareness and intellectual contemplation, leading to greater closeness to God and a deeper understanding of His majesty and perfection.

3.4.7 Towards a balanced and comprehensive understanding of praise: a way of life for the believer

After exploring the essential concept of glorification (tasbih), its various forms, its close relationship to praise (hamd), its practical dimension, and the profound meanings of the phrase "Subhanak" (Glory be to You), along with the times and etiquette of this noble act of worship, we now arrive at an attempt to construct a balanced and comprehensive understanding. Glorification in Islam is not merely one aspect of worship, but rather an integrated system and a way of life that guides the believer in their relationship with their Creator, with themselves, and with the universe around them.

Glorification: An integrated system combining word, thought, and action

By examining the various aspects of glorification in the sources, it becomes clear that it is not a form of worship limited to one aspect over another, but rather it harmoniously combines:

1. The doctrinal and intellectual dimension:
    - **The essence of transcendence:**Glorification begins with the heartfelt and intellectual acknowledgment of God's transcendence above all imperfection, flaw, and partners, and above all that is unbecoming of His exalted nature, actions, and attributes. This is the foundation upon which glorification is built.
    - **Proof of perfection (in conjunction with praise):**Glorification is not limited to negating imperfections, but is complemented by praise to affirm God’s attributes of absolute perfection, which deepens knowledge of Him and magnifies Him.
    - **Understanding "Subhanak" (God is above the law):**Realizing that God’s power transcends all laws and material circumstances generates absolute certainty and confidence.
    - **Correcting misconceptions:**Praise (especially "praising our Lord") includes reviewing and correcting misconceptions about God and His relationship with His servants.

2. The practical and behavioral dimension:
    - **Implementing God's will in building society (praising God):**This is manifested in the commitment to collective rituals such as congregational prayer and paying zakat, with the aim of building a cohesive, faithful community.
    - **Reform and resistance to corruption (praising our Lord):**Actively contributing to the preservation of the cosmic order and reform on Earth, whether on a personal, social, or environmental level, is an integral part of glorification.
    - **Commitment to the cosmic and human order:**Realizing that everything in the universe, from rational beings to non-rational beings, glorifies God by proceeding according to His divine system, whether voluntarily (for believing humans) or by compulsion (for other creatures).
3. The spiritual and personal dimension:
    - **Repentance and acknowledgment of shortcomings (glorifying our Lord):**Praising God as an individual act expresses the servant's remorse and desire to return to God and correct his course.
    - **Meditation and contemplation (cosmic prostration):**Reflecting on God's signs in the universe and in the self, and realizing His greatness and power through them, is a form of profound glorification.
    - **Invoking the greatness of God and His transcendence of laws:**Feeling the absolute greatness of God, which has no limits, especially when using the phrase "Glory be to You".
    - **Connection to the Prophet and his exaltation:**Understanding the role of the Prophet, peace and blessings be upon him, in conveying the message and absolving him of any error in this regard.
4. Adherence to punctuality and etiquette:
    - Choosing the virtuous times for glorification, presence of heart, contemplation of meanings, and reverence are all factors that contribute to deepening the spiritual impact of this worship.

Praise as a way of life:

When these dimensions are integrated, glorification is no longer just words recited at specific times, but becomes**A comprehensive way of life**The believer is guided in all aspects of his life:

- **In his relationship with God:**A relationship built on reverence and glorification, praise and gratitude, absolute trust, and constant striving to please Him.

- **In his relationship with himself:**A relationship built on reflection and repentance, and the pursuit of reform and spiritual and moral development.
- **In his relationship with society:**A relationship built on cooperation in righteousness and piety, striving to achieve cohesion and unity, and contributing to building a righteous society.
- **In its relation to the universe:**A relationship built on contemplation and respect, preserving the environment and the cosmic order, and realizing that everything in it is a testament to the greatness of the Creator.

Final conclusion:

A balanced and comprehensive understanding of glorification reveals a dynamic and active form of worship that transcends mere verbal expression, moving from individual contemplation to collective responsibility. It is a continuous call for the believer to live in a constant state of awareness of the greatness of his Creator, and to translate this awareness into righteous conduct and good deeds that cultivate the earth and fulfill the purpose of his existence. Glorification, in this sense, is the pulse of living faith in the believer's heart, and a light illuminating his path through life towards God's pleasure and the attainment of Paradise.

This concludes our series of articles aimed at providing a comprehensive and balanced overview of the concept of glorification (tasbih) based on the analyzed sources. I hope these articles have fulfilled their purpose and provided the desired benefit.

3.4.8 A journey through the types of glorification: between tongue, thought, and action

Glorification (tasbih) is a word that embodies the meanings of praising, sanctifying, and exalting God Almighty. It is not merely a passing phrase, but a deeply rooted act of worship whose branches extend to encompass all aspects of our lives. In this section, we embark on a journey to explore the various forms of glorification, moving beyond its usual verbal definition to delve into the depths of intellectual and practical glorification, drawing inspiration from the valuable insights offered by scholars and thinkers.

Dimensions of glorification: The triad of tongue, thought, and action

We can divide glorification into three main types, which complement each other to form a comprehensive and effective practice:

1. Praising God with the tongue: utterances that illuminate the heart

This is the most common type, consisting of reciting the established forms of glorification, such as "Subhan Allah" (Glory be to God), "Alhamdulillah" (Praise be to God), "La ilaha illa Allah" (There is no god but God), "Allahu Akbar" (God is the Greatest), and other expressions of remembrance that exalt and praise God. This type also includes reciting the Holy Quran, supplication, and enjoining good and forbidding evil verbally.

Glorifying God with the tongue is the essential starting point; it constantly reminds us of Him, dispels heedlessness, and prepares the heart for contemplation and action. Its merit is immense, for it brings good deeds and erases sins, as mentioned in the Prophetic traditions.

2. Praise through thought: Contemplation that opens horizons

Praising God through thought transcends mere words, reaching into the realms of the mind and heart. It is a profound contemplation of God's creation and majesty, of the wonders of His handiwork and His signs in the universe and within ourselves. It is the realization of God's glory and perfection through reflection upon His creation and His blessings.

This includes contemplating the vast universe, the wondrous human soul, and the blessings that surround us on all sides. This kind of praise cultivates true knowledge of God, strengthens faith, and fills the heart with love and awe.

3. Praise through work: an embodiment of servitude in life

Praising God through action is the highest and most impactful form of praise. It is the embodiment of the meaning of praise in daily deeds and behaviors. It is declaring God free from all imperfection and flaw by obeying His commands and avoiding His prohibitions in all aspects of life.

Praising God through work includes:

- **Performing religious duties and obligations:**Prayers, Zakat (almsgiving), fasting, Hajj (pilgrimage), and others.
- **Avoiding forbidden things and sins:**Staying away from lying, injustice, cheating, and so on.
- **Kindness to creation:**Helping those in need, maintaining kinship ties, honoring parents, and others.
- **Justice and fairness:**In governance, in dealing with people, in word and deed.

- **Honesty and trustworthiness:**In word and deed, in preserving rights and deposits.
- **Work diligently and faithfully:**In every field, a pure structure for God.
- **Calling for good:**Enjoining what is right and forbidding what is wrong with wisdom and good counsel.

Praising God through our actions means making our entire lives obedient to Him, striving to fulfill His will on Earth, and living according to His law in all aspects of our lives. It means embodying the values and ethics of Islam in our daily conduct and being good role models for others.

Deeper insights into the types of glorification: valuable details

In addition to these main divisions, we can draw valuable insights from some in-depth studies on the concept of glorification, which offer precise details that enrich our understanding and deepen our practice. For example, we can distinguish between:

- **Praise be to God:**It focuses on glorifying God and declaring Him free from all imperfection, and is practiced at specific times such as dawn and sunset, and during prayer.
- **Praise be to our Lord:**It focuses on refuting false ideas about God's relationship with His servants, correcting misconceptions, and is practiced at different times and on specific occasions.
- **The glorification of God by the Messenger of God:**It focuses on exonerating the Prophet Muhammad, peace and blessings be upon him, regarding his message, and confirming the truth of his prophethood through the miracles of the Qur'an.
- **Praise be to our Lord and His name:**It focuses on exalting Gabriel, peace be upon him, and affirming the truthfulness of his words and his abilities.

In practical glorification, a distinction can also be made between:

- **Glorifying God (praising God):**This is manifested in collective actions that strengthen society and its cohesion, such as group prayer and giving alms.
- **Praising our Lord (with praise to our Lord):**It manifests itself in individual initiatives to reform oneself and the universe, such as repentance and reform, protecting the environment, and helping to cure diseases.

These subtle details do not contradict the main divisions, but rather add depth and broader understanding to them, and help us to practice praise with greater awareness and deeper focus.

Praise: A continuous journey towards perfection

Praise is not merely words we repeat, but a continuous journey toward perfection, beginning with the tongue, deepening with thought, and manifesting in action. It is a way of life aimed at glorifying and sanctifying God in every moment and in every aspect of our lives.

Let us make glorifying God an integral part of our day, reciting its phrases with our tongues, contemplating its meanings with our minds and hearts, and embodying its values in our actions and behavior. Then, glorifying God will become a light illuminating our paths, purifying our souls, and drawing us closer to our Lord, may His glory be exalted.

An invitation to reflect:

- How can I increase my verbal praise of God in my day?
- What aspects of the universe, the self, and blessings can I contemplate to increase my intellectual praise?
- How can I make my daily actions an embodiment of praise through action?
- Can I apply the specific details of the different types of glorification in my daily practice?

Let us make our lives a constant praise of God, so that God may illuminate our paths and be pleased with us in this world and the hereafter.

3.4.9 Explaining the concepts of praise and gratitude

1. Praise in the Holy Quran: Definition and Comprehensiveness

- Language: Praise is the act of praising something beautiful and voluntary, whether it is a blessing or a quality of perfection.

- Islamic law: Praise is more general than gratitude; it includes praising the divine essence with its attributes and actions, even without receiving a direct blessing.

- An example of God Almighty's saying: "Praise be to God, Lord of the worlds" [Al-Fatihah: 2], which is praise of God for His own sake before His blessings.

- And His saying: "And He is Allah. There is no deity except Him. To Him belongs praise in the first [life] and the last." [Al-Qasas: 70], meaning praise is due to Him in every time and place.

Praise as a cosmic system:

- Praise is a divine system, based on verses such as:

- ﴿And if you ask them, “Who created the heavens and the earth?” they will surely say, “Allah.” Say, “Praise be to Allah.”﴾ [Luqman: 25].

- Interpretation: “Praise” here is not merely praise, but it is the method by which the heavens and the earth were created, meaning that the universe is based on a system of glorifying God with praise, as in His saying: “And there is nothing that does not glorify Him with praise” [Al-Isra: 44].

2. Gratitude in the Holy Quran: Specificity and connection to blessings

- Language: Gratitude is acknowledging the blessing while striving with the heart, tongue, and limbs.

- Islamic law: Gratitude is linked to responding to blessings, as in the Almighty’s saying: “If you are grateful, I will surely increase you [in favor]” [Ibrahim: 7].

The fundamental difference between praise and gratitude:

| Praise | Thanks |

|||

| It is used to praise God for His essence and attributes (even without a blessing). | It is used to praise God for bestowing a blessing.

| It includes all beings (angels, heavens, earth). | It is specific to the rational, accountable being.

| Example: ﴿Glory be to Allah and praise be to Him﴾. | Example: ﴿And be grateful to Allah if it is Him you worship﴾ [Al-Baqarah: 172]. |

3. Praise and gratitude in the Prophetic tradition

The aforementioned hadith: “Praise be to God fills the scale,” indicates that praise is a heartfelt and verbal act that fills the scale of good deeds due to its comprehensiveness and deep connection to faith.

- As for gratitude: it has a practical aspect, as the Prophet, peace and blessings be upon him, said: “He who does not thank people does not thank God” (narrated by Al-Tirmidhi).

4. Some problems and their solutions

a) "Does God need our praise?"

- Answer: God is not in need of our praise, but praise benefits us, for He is:

1. Realization of servitude: {And I did not create the jinn and mankind except to worship Me} [Adh-Dhariyat: 56].

2. Reason for the increase: “If you are grateful, I will surely increase you [in favor].”

3. Protection from punishment: “What would God do with your punishment if you were grateful and believed?” [An-Nisa: 147].

b) "Praise is a system in itself"

This interpretation (which views praise as a "system") requires legal controls:

- Correct: Praise is an attribute of God (as in His name “Al-Hamid”), and it is the way of creation (all creatures glorify Him with praise).

- The mistake: considering praise as an "independent force" from God; for God is the source of order, and praise is one of His actions.

5. Quranic examples to illustrate the difference

- Praise in creation:

And when your Lord said to the angels, “Indeed, I will make upon the earth a successor,” they said, “Will You place upon it one who causes corruption therein, while we exalt You with praise?” [Al-Baqarah: 30].

The angels glorify God with praise before the creation of man, that is, they praise His absolute wisdom.

- Gratitude for blessings:

“So eat of what Allah has provided for you [which is] lawful and good, and be grateful for the favor of Allah.” [An-Nahl: 114]

6. Conclusion: Praise is more general and comprehensive.

- Praise: a universal principle (encompassing all creatures), and a heartfelt act of worship (which does not require a reason).

- Gratitude: a human branch (related to blessings), and a practical act of worship (requiring action).

7. Answering the last question: "What does the name Muhammad mean?"

- Muhammad: He is the one who is praised a lot because of his intense praise of God, or because he is praised in the heavens and the earth.

- Ahmad: a superlative form (most praised), and it is the name that Jesus, peace be upon him, foretold:

And giving glad tidings of a Messenger to come after me, whose name is Ahmad. [As-Saff: 6]

8. Final recommendation

Qur’anic concepts are not understood in isolation from the linguistic context and legal consensus. “Praise as a system” is an idea that needs careful consideration, but it may be understood as a manifestation of God’s wisdom in His creation, not as an independent power.

And God knows best, and may God bless our Prophet Muhammad and his family and companions and grant them peace.

3.5 Chapter Five: Methodology – The Qur'an between Understanding and Implementation

3.5.1 ﴿Perhaps you will be grateful﴾: Acknowledging the renewed blessing, not merely offering verbal thanks

introduction:

After mentioning God's great favor upon the Children of Israel in resurrecting them after their death by the thunderbolt, God concludes the verse with the purpose of this resurrection: ﴿that you may be grateful﴾. So what is the gratitude required here? Is it merely a word to be uttered? Or does the language of the Holy Quran possess a deeper vision of the concept of gratitude, especially in this dramatic context? The "linguistic understanding of the Quran" leads us to explore the structure of the word "gratitude" to gain a deeper understanding of its purpose.

Deconstructing "Shukr :(ش ك ر) "What Lies Beyond the Letters:

The root letters "ش، ك، ر" carry rich connotations:**Shin**For the spread of grace and witnesses, and**Kaf**For sufficiency and divine existence, and**R**For mercy, Lordship, and return. Their combination suggests spreading and demonstrating God's sufficiency and mercy, or witnessing His being and responding to Him with return.

The bladder reveals the depth: "doubt" and "creation":

Moving to the level of the dual form, "literal pairs," we find that the dual form "doubt" (as deduced in our methodology) may refer to**"The disclosure and clarity that removes ambiguity and reveals sufficient truth."**While the dual form "kar" is clearly associated with "repetition and return with generosity and benefit".

"Gratitude," then, is an act of renewed recognition:

By integrating the meanings of "doubt" and "gratitude," the meaning of gratitude is revealed as a clear and revelatory acknowledgment of the reality of divine grace and sufficiency ("doubt"), embodied in a practical, repeated, and continuous response that yields benefit ("gratitude"). It is not merely a fleeting, heartfelt, or verbal expression of gratitude, but rather a way of life based on recognizing grace—especially the grace of resurrection and new life in this context—and translating this recognition into continuous behavior and action that reflects this acknowledgment. It is the removal of doubt in God's power and grace ("doubt") through repeated returns to Him in obedience and good works ("gratitude").

conclusion:

The phrase "that you may be grateful" is not merely an invitation to verbal praise, but rather a call to adopt a new existential stance based on a profound understanding of

God’s grace after the experience of death and resurrection, and to translate this understanding into continuous, practical gratitude that manifests the impact of that grace in the lives of individuals and society. The Quranic understanding of language reveals to us that gratitude is a replenishing, ever-renewing act, not simply a fleeting word.

1. **A paradise of peace and tranquility:**Remembrance of God and righteous deeds bestow upon the heart a tranquility unaffected by the vicissitudes of this world. The believer finds contentment in God's decree, patience in adversity, and gratitude in times of ease, thus experiencing inner peace and psychological balance. {Verily, in the remembrance of God do hearts find rest.} [Ar-Ra'd: 28]

3.5.2 “Shall I show you the tree of eternity?”: When Paradise is perfection and eternity is harmony, not eternal life.

"One application of the Quranic linguistic jurisprudence in the story of Adam"

introduction:

Traditional interpretations have always portrayed Adam's paradise as a physical place of pure bliss, and the "Tree of Immortality" as a real tree that grants eternal life to those who eat from it. But this image raises logical questions: Why would Adam desire immortality and dominion when he already possessed them in paradise? And why would he fall into Satan's trap despite divine warnings? Does this align with God's statement, "And We did not find in him any resolve" (Quran 12:10)? "The Jurisprudence of the Qur'anic Language" invites us to reread these pivotal concepts—paradise, immortality, the tree, hunger, thirst, and the morning—through their profound linguistic structure, to discover a meaning that transcends the literal and resonates with human experience and the laws of the universe.

1. Adam's paradise: a state of completeness and sufficiency, not a place of idle bliss:
Paradise in the Quran is not necessarily just a geographical place, but also**"A state of completeness, sufficiency, and security"**In the paradise of Adam, as described in Surah Ta-Ha:

- “Indeed, you will not go hungry therein or be naked.” Hunger is the feeling of emptiness and lack in any “home”—physical, intellectual, emotional, etc. Nakedness is the exposure of this lack. Paradise is a state of…**The perfect sufficiency that fills every void and covers every deficiency**.
- And that you will neither thirst therein nor suffer from the sun's heat: "Thirst" is the feeling of fear, the need for security, and the pursuit of the unknown. "Sun's heat," derived from "sacrifice," is venturing out into adventure and exerting effort to confront this fear and secure the future. Paradise is a state**Complete**

security that eliminates fear and the arduous pursuit of the unknown.
It is a state of balance, self-sufficiency, and overall security, and not necessarily a state of idleness without work.

2. "The Tree of Eternity": The search for harmony and evolution, not eternity:

- **The mole "kh l d":**It is not necessarily eternal life without death. Analyzing the root "kh=integration, l=connection/end, d=direction/push", it could mean immortality.**"Complete and lasting harmony with the laws of existence and achieving the desired goal"**It is a state of dynamic stability and harmony with cosmic and cognitive laws.
- **The tree:**As I mentioned, it's not just the plant tree, but it is**"Everything that branches out from an origin"**It may represent a knowledge tree, an experience tree, an evolutionary tree, or a branching choices tree.
- "The Tree of Immortality" is not a tree that grants eternal life, but rather "the path, method, or knowledge that leads to a state of perpetual harmony, continuous development, alignment with the laws of the universe, and self-realization in an imperishable realm." "The imperishable realm is the realm of science, knowledge, and wisdom, which does not perish with the passing of the body."

3. The whispers of Satan: The temptation of evolution and the danger of knowledge:
Then Satan whispered to him, saying, “O Adam, shall I show you the tree of eternity and a kingdom that will never perish?”

- Satan did not deceive Adam with what he possessed, but rather tempted him with what he was.**Deeper and more advanced**The transition from the paradise of sufficiency and security, which may bring monotony, to the "tree of eternity," a state of harmony and continuous cognitive development, and an "immortal kingdom," a kingdom of knowledge and wisdom.
- It's a delusion**Activating instinct**"People are naturally inclined towards it," seeking knowledge, progress, and transcending their current state. The devil here is...**The catalyst for knowledge and adventure**Even if the goal was to remove Adam from a state of direct obedience.

4. Eating from the tree and disobeying: The beginning of the journey of awareness and responsibility:
So they both ate of it, and their private parts became visible to them... and Adam disobeyed his Lord and erred.

1. "Eating from the tree" is**Engaging in the path of knowledge, experience, and development**Moving from a state of passive sufficiency to a state of striving and knowledge.
2. "The Bedouin of shame" is not merely the exposure of physical private parts, but rather**The exposure of weakness, deficiency, and need**Which was hidden in the state of paradise, "sufficiency and security." It is the beginning of self-awareness and responsibility.
3. "Disobedience and temptation": not necessarily a sin in the purely moral sense, but rather**Contrary to the divine command to remain in a state of direct obedience and to choose the path of experience, knowledge, and responsibility**It is the beginning of "misery" in the sense of facing multiple life choices and bearing their consequences.

5. Fall, Repentance, and Guidance: Man's Eternal Path:
He said, “Descend from it, both of you… and if guidance comes to you from Me…”

- "Descent" is the transition from the state of paradise, "sufficiency and security," to the state of earth, "struggle, hardship, and choice."
- “Whoever follows My guidance will neither go astray nor suffer”: Divine guidance, “the Qur’an and revelation,” is the guide on the journey of “suffering,” “choice and discernment,” and it is what ensures that one does not go astray and transforms suffering into happiness and success.
- “And whoever turns away from My remembrance - indeed, he will have a life of hardship.” Turning away from guidance and the remembrance of God leads to hardship in life, both materially and spiritually, and blindness of insight.

conclusion:
The story of Adam, Paradise, and the tree, viewed through the lens of "Quranic linguistic jurisprudence," transforms from a simple historical narrative into an existential epic depicting humanity's eternal journey. Paradise represents a state of sufficiency and innate security, while the tree symbolizes knowledge, evolution, and the desired harmony—"immortality." Eating from it signifies choosing the path of awareness, responsibility, and hardship (in the sense of free choice), and the descent marks the beginning of this journey. Divine revelation remains the guiding light on this path, transforming the hardship of choice into the joy of certainty, and the distress of turning away into the expansiveness of gratitude and faith. It is the story of humanity's perpetual quest for "immortality," not in longevity, but in harmony with truth and self-realization through knowledge and faith.

3.5.3 Praise and Muhammad: From the abundance of cosmic creation to the embodiment of the universal message

"A reading of the significance of praise and Muhammad"

introduction:

The word "Al-Hamd" (Praise) is the key to the Quran and the secret of Al-Fatihah (the opening chapter of the Quran), and "Muhammad" is the name God chose for the Seal of His Prophets and Messengers. "Al-Hamd" is often understood as gratitude, praise, and commendation, and the name "Muhammad" is read according to its etymological meaning, "one who is praised" or "the one who is praised." But do these common meanings capture the profound Quranic significance of these two pivotal concepts? Can "Quranic linguistic jurisprudence," by delving into the structure of roots and the connotations of letters, reveal a deeper meaning of "Al-Hamd" that connects it to the laws of creation and expansion, and the secret behind naming the noble Prophet "Muhammad"?

1. Deconstructing "Al-Hamd" (Praise) "H M D": An overflow and expansion that transcends content:
   - **Traditional linguistic meaning:**Thanks, praise, commendation "especially with love and reverence".
   - **Analysis of the letters:"ح+م+د"** meeting **H**"Life, Movement, Right" with**M**"Containment, collection, origin, content" and**The letter Dal**"Payment, direction, obligation" may suggest a meaning**"Guiding and propelling 'D' life and movement 'H' to transcend its original content 'M'"**.
   - Analysis of the bladder “Ham + D”: “Ham” “the opposite of “Mah” = erasure” means “life and movement that goes out of its content and expands” “as in fever, intimacy, protection, hovering...”. Adding “Dal” “direction and pushing” to “Ham” gives the meaning of “directing this outflow and expansion outside the content in multiple directions.”
   - The comprehensive meaning of praise: Praise is not merely commendation, but rather a process, a system, or a universal law based on the effusion of life and movement, its transcendence of its original content, and its expansion in all possible directions in a directed and organized manner. It is the process of creation, development, and continuous expansion that is God's imprint on His creation. "Praise be to God, Lord of the Worlds": This cosmic system of expansion and effusion belongs to God and is attributed to Him.
2. Praise in the Quran: creation, expansion, and glorification.
   - **)Thank God**In creation: “And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah.’ Say, ‘Praise be to Allah…’” (Luqman 25). Creation itself was accomplished through the process of “praise,” an

expansion and overflow from the starting point. Acknowledging the Creator necessitates acknowledging the system of His creation, “praise.”

- Praise be to Him in the first and the last: Praise is the “system of expansion and abundance” that governs the beginning of creation “the first” and its end and resurrection “the last”.
- Glorifying God with praise: “Glorify Him with praise…” (Quran 26:110), “So glorify your Lord with praise…” (Quran 26:110). Glorifying God—exalting Him above all imperfection and revealing His perfection—is achieved through praise. That is, perceiving the universal system of praise—its organized flow and expansion—is the means to understand God's perfection and His transcendence above any deficiency or incapacity. The angels glorify God with praise because they witness this system and submit to it. We glorify God with praise when we perceive this system in the universe and in revelation, and when we expand our thoughts and understanding beyond narrow confines to broader horizons.

3. "Muhammad" "H M D": The one who activates praise and brings the nation to global prominence:
   - The meaning of the name: “Muhammad” is on the pattern of “muf’al” from the root “h m d”. He is not only “the praised one”, but he is “the one who activates praise, the one who brings out what he has of content to overflow and expand in all directions.”
   - a task**Muhammad:**ﷺ This is evident in his mission:
     - He brought his people and the world out of the "content" of polytheism, ignorance, and darkness.
     - His message, the Qur’an, overflowed to encompass all aspects of life: scientific, intellectual, religious...
     - Expand the scope of the call from local to global.
     - The divine system of "praise" was implemented in his calling and his life.
   - **What was**Muhammad**“The father of any of your men…” (Al-Ahzab: 40)**He is not a biological father in the strictest sense, but rather...**"The Messenger of God and the Seal of the Prophets"**That is, he is the highest and most complete model for activating "praise" in all areas of prophethood, "sealing it," and for this reason he deserved the name "Muhammad." His method of change and expansion of "praise" is not limited to one aspect like the rest of the prophets "who each had a specific area," but it is comprehensive and final.
4. "Ahmad": The pinnacle of praise and its highest station:

And giving glad tidings of a Messenger to come after me, whose name is Ahmad. (As-Saff: 6)"Ahmad" is a superlative form. It is not just another name for Muhammad, but rather...**Description of the highest station of praise**Jesus, peace be upon him, foretells the coming of the Messenger who will reach the pinnacle of fulfilling the divine system of praise, and who will be the most praiseworthy of all, the one who most fully realizes this organized flow and expansion. The name "Muhammad" describes the action and process, while the name "Ahmad" describes the station and the ultimate result.

conclusion:

Understanding "Alhamdulillah" (Praise be to God) as a universal law of abundance and expansion, and "Muhammad" as the activator of this law and the culmination of its prophetic manifestations, offers us a deeper and more dynamic vision of our religion and our Prophet. "Alhamdulillah" is not merely a word of praise, but an affirmation of the divine order of creation and evolution. Following "Muhammad" is not simply following a person, but following the path of "Alhamdulillah," which liberates us from the limitations of content to the vastness of abundance, from the local to the universal, and from darkness to light. It is a continuous call to activate "Alhamdulillah" in our lives, so that we may truly be followers of "Muhammad" and deserve the station of "Al-Ahmad" (the Praised).

3.5.4 "Show me Yourself so I may look at You": The vision of God lies between the desire for understanding and the shock of certainty. Readings from Surah Al-Baqarah and Al-A'raf

introduction:

The story of the Israelites' request to see God openly (Al-Baqarah 2:55), followed by their being struck down, dying, and then resurrected, and similarly the story of Prophet Moses' request to see his Lord at Mount Sinai (Al-A'raf 7:143), and his subsequent being struck down, raise profound questions about the nature of seeing God and the reality of divine punishment. Does merely requesting to see Him necessitate death by striking down? Why was Moses spared, though he was only struck down? Is there a difference between the two requests, or does our understanding of the key words "seeing," "struck down," "looking," "death," "resurrection," and "gratitude" need to be re-examined? The "jurisprudence of the Qur'anic language," by reflecting on the meanings and structures of words, invites us to a different reading that reveals the journey of human consciousness in seeking to comprehend divine truth and confronting the "strike" of certainty.

1. "Vision": A perception that transcends sight:
Why did the people and Moses say "we see" and "look" and not "we perceive"? Because "sight" is associated with the naked eye and the perception of physical objects. However, "vision" and "perception" in the Quranic language are broader and deeper; they are..."**perception"**This may be achieved through other senses, or through detecting instruments (like a doctor seeing a fetus or an oil prospector seeing oil), or through inner vision, or even through dreams. The request to "see God openly" is a request to "perceive Him fully, clearly, and unambiguously, removing all doubt and conjecture."

2. "The Thunderbolt": An exit from the state, not just death:
"Shock" (or "shock") does not necessarily mean immediate death. Structurally, "shock = truth/firmness, shock = splitting/result," it may mean**"The split and departure from the previous state or condition as a result of confronting a shocking reality or an overwhelming force."**It is a radical change in consciousness or existential state accompanied by bewilderment and loss of balance.

- **The shock of the people:**It was a “shock” that led to “death,” the “highest degree of exiting the earthly state,” because their request was coupled with obstinacy, denial, and a refusal to believe except in what is tangible.
- **Moses' thunderbolt:**It was a "shock" that led to fainting and temporary loss of consciousness, because he was in a state of seeking knowledge and further understanding, so the Lord manifested Himself to him according to his capacity to teach him the truth of "You will not see Me" in this direct way in this world. Both of them were struck by a shock, but the manifestations of the shock differed according to the situation and circumstances.

3. "Looking": Removing suspicion, not merely observing:
﴿وَأَنْتُمْ تَنْظُرُونَ﴾:This is not merely a passive observation of the lightning strike, but may also mean**"And you are in a state of verification and removal of suspicion and doubt."**The thunderbolt came to remove their doubt and prove to them the greatness of God in an overwhelming way. Moses' request, "Show me Yourself so I may look at You," is a request to remove any veil or doubt and reach complete certainty of this divine manifestation.

4. "Death" and "Resurrection": A shift in consciousness:
Then We resurrected you after your death: This does not necessarily mean a physical death and a return to life in the same body. "Death" here may refer to...**The death of ignorance, denial, and doubt**The one they were on, and "the Ba'ath" is**Transition to a new state of awareness, perception, and knowledge**By the reality of God’s power and greatness after the “shock” experience.

5. "Gratitude": The removal of doubt and the attainment of contentment:
﴾Perhaps you will be grateful﴿: The purpose of this awakening, this "new consciousness," is to reach a state of "gratitude." And gratitude, the root of the word "sh-k-r ,(ش ك ر) "here, when analyzed structurally, may mean**"The disappearance of doubt and reaching a state of satisfaction, certainty, and practical repetition of this certainty."**It is a state of cognitive stability and heartfelt satisfaction following a revealing experience.

6. The true vision of God: Recognizing His signs and laws:
To demand to see the Divine Essence openly with the naked eye is to demand something incompatible with the nature of this world and the limited capabilities of humankind: "You will not see Me." However, "seeing God"—meaning perceiving Him—is available, possible, and even desirable through [a specific method/method].**Reflecting and contemplating His cosmic and Quranic signs, and understanding His laws and principles.**The One Who Governs Creation: The vision of earthquakes, volcanoes, the precise movement of celestial bodies, the miraculous nature of creation, the eloquence of the Quran... all these are "clear visions" of God's power, knowledge, and wisdom for those who have a heart or give ear while being present. These are the intellectual "shocks" that awaken a new awareness within us and call us to gratitude.

conclusion:
The stories of seeking to see God in the Quran are not merely recounting historical events or divine refusal of an impossible request, but rather a symbolic journey through the paths of human consciousness. They teach us that true "vision" is a "perception" that transcends the senses, that confronting profound divine truths can be a "shock" that transforms our consciousness and condition, that "death" may be the death of ignorance, and "resurrection" the beginning of a new awareness, and that "gratitude" is the fruit of certainty and the disappearance of doubt. It is a continuous call to "see" God not with our physical eyes, but with the insight of our hearts, contemplating His signs, laws, and established order in the universe and in the scriptures.

3.5.5 The Holy Quran between Sacred Text and the Challenges of Understanding: Methodology of Approach and the Philosophy of Following by Dissent

introduction:
The Holy Quran is the central text of Islam. It is not merely a book to be recited, but a source of guidance, legislation, and a comprehensive way of life. However, understanding this profound text and applying its guidance presents a significant challenge, which has led throughout history to the emergence of diverse, and sometimes conflicting, interpretive approaches. This research aims to explore the

essence of the Quran, highlight the most prominent methodological differences in dealing with it, and provide the foundations for a sound methodology. It also examines the philosophy of "following by opposition" as a model that offers a specific vision of the relationship between the text and the spirit of the legislation. Finally, it warns against the dangers of deviation in differing interpretations, which can reach the level of transgression.

First: The essence of the Qur'an: guidance, perfection, and an invitation to reflection

Before delving into how to approach the Quran, it is essential to define its nature as presented in its sources. The Quran is, first and foremost, "guidance and mercy for a people who believe," revealed to clarify matters of disagreement and answer fundamental existential questions about the purpose of creation and existence. It is a divine text that calls for contemplation and reflection, emphasizing the values of justice, equity, and benevolence. It is crucial to understand that it is not merely a scientific or experimental book in the modern sense, but rather an integrated system that must be understood as a unified whole, where verses explain one another. Furthermore, it is viewed as "an end in itself," meaning that fulfilling its higher purposes, such as gratitude, thankfulness, and righteous deeds, is the ultimate goal. This multifaceted nature—being divine guidance and a text open to interpretation and intellectual reflection—makes the method of approaching it a pivotal matter.

Second: Challenges of understanding: the diversity of curricula and their impact

Reality reveals significant variations in methodologies for dealing with the Quranic text, leading to differing conclusions. The most prominent of these variations include:

1. **Literal understanding versus understanding intentions:**Should we be satisfied with the apparent meaning of the words, or should we strive for the spirit of the text and its overall goals, "the objectives of Sharia"?
2. **Segmentation versus a holistic view:**Should we treat the verses as separate units or as part of an integrated system where each explains the other?
3. **Tradition versus enlightened interpretation:**Should we rely exclusively on the interpretive heritage, or should we use reason and conscience in light of the text itself?
4. **Ignoring context versus considering it:**Should we take the verses out of their linguistic and historical contexts, or should we consider them as a basis for correct understanding?

These methodological differences are the root cause of many conflicting interpretations, and underscore the urgent need for a sound methodology.

Third: The philosophy of "following by opposition": Towards understanding the spirit and purpose

In the pursuit of deeper understanding, the philosophy of "following by opposition" offers a specific perspective, particularly when dealing with a text like the Quran, which, according to this philosophy, is seen as fundamentally advocating liberation. The idea rests on distinguishing between the "caller" (the source) and the nature of its message: "restriction or liberation?"

- Following someone who calls for adherence means adhering to him.
- Following those who advocate liberation, "like the Qur'an in this approach," may sometimes require going against the literal understanding or common interpretation that may lead to restrictions that contradict the original spirit of liberation.

This philosophy focuses on the "inputs" of legislation—context, circumstances, and objectives—rather than a literal adherence to its "outputs"—the apparent commands and prohibitions. Understanding a verse like "And prepare against them whatever you are able of power" does not mean clinging to outdated means of force, but rather understanding the objective—"preparing the possible power"—and applying it in a way that suits the times. Similarly, regarding the issue of hijab, the objective is seen as "preventing harm." If applying a particular form of it leads to harm in a specific situation, then modifying its application to achieve the objective may be considered true adherence to the spirit of the text. This philosophy emphasizes wisdom, understanding objectives, and adapting to changing circumstances, considering the text as engaging with the thoughtful seeker of solutions.

Fourth: Towards a sound methodology: Foundations of rational conduct

Far from adopting a single philosophy absolutely, general principles can be derived for a sound methodology in dealing with the Qur’an that transcends the aforementioned problems:

1. **The integrated perspective:**Dealing with the Qur'an as a thematic unit.
2. **Consider the context:**Understanding the verses within their linguistic, thematic, and historical contexts.
3. **Reflection and the use of reason:**It goes beyond mere transmission to understanding, analysis, and deduction.
4. **Linguistic tools:**Understanding the meanings of words in their original context and their Quranic context.

5. **Understanding the objectives:**Linking the partial rulings to the overall goals of Sharia: “preserving religion, life, intellect, lineage, and property, achieving justice and mercy, and removing hardship.”
6. **Objectivity:**To be as free as possible from biases and prejudices.

Fifth: The dangers of dissent: levels of injustice

Differences in understanding are natural and can even be a source of enrichment, but the danger lies in how these differences are managed. When differences cross the line of intellectual understanding and turn into hostility, "aggression" emerges in its various forms, as indicated by the sources:

1. **Ignorance:**Denying the other person's competence or the correctness of their opinion, and considering oneself as the sole source of correctness.
2. **The rift:**Division, conflict, and hostility that tear apart relations between those who are different.
3. **Fighting:**This is the height of aggression, where intellectual or interpretive differences lead to armed conflict and violence.

These levels represent a serious deviation from the purposes of religion, which calls for dialogue in the best manner and cooperation in righteousness and piety, and emphasizes that a sound methodology in understanding must be coupled with high ethics in dealing with the opponent.

conclusion:
Engaging with the Holy Quran is an ongoing journey of learning and contemplation. This journey requires an awareness of the nature of the text as divine guidance and a rich, interpretable text, as well as an understanding of the challenges of comprehension arising from differing methodologies. While a philosophy like "following by opposition" offers a perspective that focuses on the spirit and intent of the text in the face of literalism, a sound methodology still requires broader foundations that include integration, context, reason, and objectives. Most importantly, the goal must remain to reach God's will as far as possible, and any differences in understanding must be managed with respect and tolerance, avoiding a descent into transgression that undermines the fundamental aims of religion in achieving mercy, justice, and peace.

1. Thanksgiving (Witnesses of Grace)
    - *Related article*Article 2: Gratitude in the Qur'an – A University Study.
    - *The concept*The journey begins with witnessing the blessing and activating the law of increase: “If you are grateful, I will surely increase you [in favor].”

2. Disbelief (flight from gratitude)
    - *Related article*Article 3: Disbelief – The Reward of Escape.
    - *The concept*Review of the negative cycle corresponding to gratitude (ingratitude and negative filtering).
3. The vision (a shock of gratitude)
    - *Related article*Article 4: Vision – The Shock of Certainty.
    - *The concept*The "shock" experience that breaks the state of ignorance (disbelief) and restores certainty and gratitude.
4. Victory (Knowledge Conquest + Renewal)
    - *Related article*Article 5: Surah An-Nasr – The Epistemological Conquest.
    - *The concept*After the vision comes the opening, and it requires a methodology for updating and correcting (glorification, praise, seeking forgiveness).
5. The overarching concepts (the beating heart of the Quran)
    - *Related article*Article 6: General Concepts – The Heart of the Qur'an.
    - *The concept*Generalizing the lessons learned (such as gratitude and victory) as universal laws and divine principles.
6. Ibn Arabi (Annihilation in the Benefactor)
    - *Related article*Article 1: Gratitude in the Thought of Ibn Arabi.
    - *The concept*: Elevating gratitude from mere words (the general public) to witnessing (the elite) and then to annihilation in the Benefactor (the elite of the elite).
7. The Language of the Quran (Daily Programming)
    - *Related article*Article 7: The Language of the Qur'an + The Cycle of Awareness.
    - *The concept*Transforming all these concepts into practical daily programming (nighttime whispers, dawn activation) to repeat the cycle with renewed gratitude.

3.5.6 Surah An-Nasr: God's way of intellectual conquest and a call for glorification and continuous renewal
"A universal and methodological reading"

introduction:

Surah An-Nasr, despite its brevity, carries a great promise and a traditional connection to the conquest of Mecca and the approaching end of the Prophet Muhammad (peace

be upon him). But are the implications of "God's victory," "conquest," and the people's entry into "God's religion" limited to this historical event alone? Or does the surah, in the timeless language of the Quran and with the connotation of "when" which denotes inevitability and repetition, reveal more?**A divine law that continues to manifest truths and open horizons of knowledge**And what is our direction towards the correct approach to interacting with this victory and conquest? “The Jurisprudence of the Qur’anic Language” calls us to a deeper reading that goes beyond the historical event to the universal and epistemological law.

1. "When the victory of God comes and the conquest": The manifestation of divine laws and the opening of horizons:

- **"If he comes":**It is not just a past event, but it is**Inevitable and frequent verification**For a divine year. "Coming" signifies the complete presence and stability of the event.
- **Nasrallah:**It's not just military victory.**"A cosmic or cognitive process and change resulting from the completion of a divine law "'N+Sr'"**It is a manifestation of a new truth, an emergence of a universal law, the maturation of a scientific idea, or the realization of a cognitive or technological revolution (agricultural, industrial, digital...). It is a divine intervention (with its victory and laws) that changes the course of things.
- **"And the conquest":**It's not just about opening cities. It's**"This victory, law, or new science made available and open."**For humanity to benefit from and implement. The opening is the stage of making the fruit available after victory has been achieved.

2. "And you saw people entering into the religion of God in multitudes": The embrace of the new path:

- **"The religion of God":**Not only Islam as a faith, but it is**"Submission, surrender, and following of God's way, traditions, and laws."**Which victory and conquest have revealed. This religion may be the correct scientific method, or the just social system, or the beneficial technology.
- **"They enter in groups":**After the truth is revealed, “God’s victory” and made available, “conquest,” people in successive and diverse groups, “in waves” from “a gap” = separation leading to unity, embrace this new approach and benefit from it. “Like the world’s embrace of digital technology.”

3. "So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance": The approach to dealing with victory:

When this victory and conquest is achieved, what is required of those who witnessed it or led it?

- "So glorify Him": It is not merely verbal glorification. It is "continuous renewal, tireless movement, activity, striving to develop energy and transcend the misconception of 'blasphemy'." Do not rest on your laurels.
- "Praising your Lord": This is not merely verbal gratitude. It is "directing" this renewal and movement towards a constructive and benevolent goal, according to the methodology of your mind, thought, and system. It is guided and enlightened development.
- "And seek His forgiveness": This is not merely asking for forgiveness, but rather a continuous effort to address the shortcomings of your approach and thinking, correcting and revising your path. Development requires self-criticism and ongoing correction.
- **"He was a penitent":**God accepts repentance, and so should your "Lord," your "mind," and your way of thinking.**"Tawaban" means subject to modification, review, change, and continuous development.**Not rigid or stiff.

conclusion:
Surah An-Nasr is not merely a harbinger of a past historical event, but rather a description of a recurring divine pattern in the manifestation of God's victory through the revelation of truths and the granting of conquest to humanity, leading to a subsequent embrace of God's religion, its methodology, and its laws. It also presents an enduring approach to dealing with this victory.**Continuous glorification of God ("renewal and movement") through praise of the Lord ("directed development"), constant seeking of forgiveness ("review and correction"), and belief in the possibility of repentance and change ("the Oft-Returning").**It is the foundation of the continuation of divine favor. It is a call not to rest on achievements, to continue striving for perfection, and to direct every victory and conquest towards what is best for humanity, inspired by the guidance of God whose victory and conquest never cease.

1. Gratitude and appreciation: "Showing the blessing":
    - **Acknowledging merit: "Thanks"**It is the expression of gratitude for the blessing and praise for the Giver of the blessing. It includes the meaning of spreading the mention of the blessing and the Giver of the blessing. God is**"The Grateful"**.

3.5.7 Disbelief: Denying blessings and rewarding those who flee

Disbelief: From ingratitude for blessings to the challenges of the age in turning people away from the path of God

introduction:

The word "kufr" (disbelief) is one of the most frequently used words in religious discourse, and it is often understood to mean denial and rejection. But is this the only, most accurate, and most comprehensive understanding of this pivotal word in the Holy Quran? The concept of "kufr" must be re-examined, relying on the Quranic Arabic language and moving beyond superficial, traditional interpretations, to discover that kufr is an act before it is a belief, and that it is ingratitude before it is a denial of the Creator. Furthermore, understanding this term within the context of its revelation and its contemporary applications is essential to avoid oversimplifying its meaning, especially when applying it to our current reality and its evolving challenges.

First: Disbelief - Moving beyond traditional interpretation towards a deeper understanding of the Quran

- **It's not just a denial:**Disbelief is not merely denying the existence of God, rejecting His messengers, or disbelieving in the Day of Judgment. These are all forms of disbelief, but they are not disbelief in its essence.
- **It's not just about covering up and concealing:**Disbelief is often interpreted as concealment and covering, based on the verse: "Like rain whose growth pleases the disbelievers" (Al-Hadid: 20), where "disbelievers" is understood as farmers who cover seeds with soil. However, this is a limited understanding, as the verse speaks of worldly life and its adornments, and the "disbelievers" here are those who are seduced by these adornments and deny the reality of the Hereafter and the blessing of guidance to it.
- **Disbelief is an act:**Disbelief is not merely a state of the heart or a negative belief, but rather a positive act that manifests itself in behavior, attitudes, and actions.

Secondly: Ingratitude in the Quranic language: The reward for fleeing from gratitude

- **Linguistic analysis:**Let's analyze the word "kufr" in the Quranic Arabic language:
  - Root: kfar (k/f/r).
  - The bladder: K/F.
  - "K": indicates sufficiency, completeness, fullness, abundance (blessing).
  - "Far": indicates escape, flight, retreat, regression.

- **The inferred meaning:**Disbelief is the "reward of flight." That is, the disbeliever is the one who responds to the blessing of "sufficiency" with flight, ingratitude, and denial.
- **It is not about running away from God, but about running away from gratitude.**The disbeliever does not flee from God (this is impossible), but rather he flees from thanking God, he flees from acknowledging His favor, he flees from fulfilling His right.

Third: Disbelief is the denial of blessings (Quranic evidence)

The Holy Quran emphasizes this meaning in several places:

- “Indeed, We guided him to the way, whether he be grateful or ungrateful.” (Al-Insan: 3): Here is a direct contrast between gratitude and ingratitude (in the superlative form “ungrateful”), since ingratitude is the opposite of gratitude.
- “Work, O family of David, in gratitude. And few of My servants are grateful.” (Saba: 13): Gratitude is an action, and ingratitude is abandoning this action, that is, abandoning gratitude.
- "What would God gain by punishing you if you were grateful and believed? And God is ever Appreciative and Knowing." (An-Nisa: 147): This verse links gratitude and faith with salvation from punishment. Disbelief is the cause of punishment because it is a denial of God's blessings.
- “And when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny [My favor], indeed, My punishment is severe.’” (Ibrahim: 7): Gratitude is the cause of increase, and ingratitude (denial of the blessing and failure to perform the duty of gratitude) is the cause of punishment.
- “And Allah presents an example: a city which was secure and at ease, its provision coming to it abundantly from every place, but it denied the favors of Allah, so Allah made it taste the garment of hunger and fear for what they used to do.” (An-Nahl: 112): A statement of ingratitude for blessings.
- “And when We said to the angels, ‘Prostrate to Adam,’ they prostrated, except for Iblis, who refused and was arrogant and became one of the disbelievers.” (Al-Baqarah: 34): Iblis’s disbelief was not a denial of God’s existence, but rather a disobedience to God’s command, an arrogance in refusing to acknowledge God’s favor upon Adam, and a denial of God’s right to obedience.

Fourth: Disbelief is a conscious act and related concepts

- **Disbelief is a conscious act (not out of ignorance):**The disbeliever often knows the truth, but chooses to deny it because of pride and arrogance, or following desires, or preserving worldly interests.
- Disbelief and polytheism (two different concepts):
    - Disbelief: Denying a blessing and rewarding it by fleeing.
    - Shirk (associating partners with God) can be understood in some contexts as rigid adherence to a single opinion that prevents one from seeing the truth, or associating others with God in what is exclusively His. Evidence for the possibility of differentiation is found in the verse: "If you call upon them, they will not hear your supplication; and even if they heard, they could not respond to you. And on the Day of Resurrection they will disown your association [of partners with God]" (Fatir 35:14). Here, the alleged partners will disown (deny and reject) the polytheism of those who worship them.
- **Intercalation is an increase in disbelief:**Nasi' is the delay and procrastination in fulfilling obligations and expressing gratitude. "Indeed, Nasi' is an increase in disbelief" (At-Tawbah 9:37). Delaying gratitude and fulfilling obligations is a form of ingratitude, and it is "an increase in disbelief."
- **Kafur:**An exaggerated form of the word "infidel," indicating the severity and frequency of ingratitude.

Fifth: The changing concept of "infidel": from the context of revelation to the challenges of the age

The term "disbeliever" carries specific doctrinal and behavioral connotations within the context of the revelation. In the initial revelation, the term often referred to those who rejected the message of the Prophet Muhammad (peace be upon him), denied the Oneness of God, and clung to prevailing polytheistic and idolatrous beliefs. Acts of disbelief at that stage included verbal and physical abuse of the early Muslims, obstructing the path of God, and fighting against the Islamic call. As God Almighty says: {Indeed, those who disbelieve and avert [others] from the way of Allah and die while they are disbelievers - never will Allah forgive them} (Muhammad 47:34).

But as Islam spread and circumstances changed, the methods of obstructing the path of God took on new forms. Disbelief was no longer limited to outright denial of the message, but extended to include behaviors and practices that obscure the light of guidance from people and mislead them in more complex ways.

In our current era, turning away from the path of God manifests itself in various forms:

- **Distorting facts and spreading deviant ideas:**Through various media outlets, and by presenting behavioral models that contradict Islamic values.
- **Exploiting digital content:**To promote doubts, embellish falsehood, and target youth and children with materials aimed at undermining their faith and values.
- **Institutional resistance:**Through organizations that systematically seek to spread atheism or ideologies that contradict the essence of Islam.
- **Deviant religious discourse:**Which is used to mislead people and provide false interpretations of religion that serve certain agendas, and may even come from visible religious figures who exploit their influence.

Sixth: The believer's responsibility in confronting contemporary misinformation

Understanding this evolution in the methods used to obstruct the path of God is essential for facing contemporary challenges with awareness and insight. The believer today is required to:

1. **Deepening religious understanding:**And to fortify oneself with sound Islamic knowledge.
2. **Vigilance and awareness:**Because of the ideas and behaviors that are promoted in his environment, and the distinction between right and wrong.
3. **Spreading awareness and clarifying the truth:**With wisdom and good counsel, using available and appropriate means.

Overcoming the simplistic understanding of the term “infidel” requires not reducing it to a stereotypical image, but rather understanding it in its diverse contexts, and realizing that the essence of infidelity is denial, stubbornness, and arrogance towards the truth, and that the methods of expressing this denial may change and develop.

Summary:
In the Arabic language of the Quran, disbelief (kufr) is not merely the denial of God's existence, but rather, at its core, the act of ingratitude for blessings, repaying them with flight and denial. It is a conscious act, and its true opposite is practical gratitude. This understanding calls upon us to examine our behavior and attitudes, and to be among those who are grateful to God Almighty in word and deed. At the same time, we must recognize that the manifestations of this disbelief, especially those related to obstructing the path of God, have evolved and changed their methods in the modern era. This necessitates awareness and insight from us to confront these challenges effectively, and to work towards spreading the truth and refuting falsehood by all legitimate means.

3.5.8 Gratitude in the thought of the great Sheikh Muhyiddin Ibn Arabi

Praise be to God, the Most Appreciative, the All-Knowing, who has made gratitude a gateway to an increase in both manifest and hidden blessings, and a gateway to closeness to His presence. Your eloquent elaboration of the meanings of gratitude according to Ibn Arabi, may God be pleased with him, demonstrates the depth of Sufi understanding, where gratitude is transformed from mere words into a state of witnessing and annihilation. I will summarize and elaborate on the main points you mentioned, drawing upon Ibn Arabi's texts in...*Meccan conquests*and*The Bezels of Wisdom*Linking it to the Holy Quran completes the context.

First: The meaning of gratitude – awareness, not words, and seeing the Giver of blessings in the blessing.

- **Definition of Ibn Arabi**Gratitude is "seeing the Giver of blessings in the blessing, not being preoccupied with the blessing to the exclusion of the Giver." It is not a reaction to the gift, but a constant state of presence that sees God in everything. He said in*conquests*"Thanks are witnesses, and a witness does not forget the one who witnessed."
- The difference between public thanks and private thanks:

Type	Description	Example from the Quran
Public thanks	Praise with the tongue for the apparent blessings (sustenance, health).	And He gave you of all that you asked of Him. [Ibrahim: 34]
Thanks to those who know	The heart bears witness to the Benefactor, even in times of hardship and deprivation. They give thanks to God, not for the gift itself.	**If you are grateful, I will surely increase you [in favor].**[Ibrahim: 7] – The increase in witnesses.

- **The profound moment**As you mentioned, that moment when the soul utters "Praise be to God" is not for a blessing, but for the very presence of God. This is true gratitude, transcending the tongue to the heart, as in the words of God Almighty:**Remember Me, and I will remember you. Be grateful to Me.**[Al-Baqarah: 152].

Secondly: Gratitude as a reciprocal movement between the servant and God

- **spiritual exchange**Gratitude is not a one-way street; the servant gives thanks and praise ascends, and God thanks the servant with an abundance from His presence. Ibn Arabi said: "When a servant thanks his Lord, God thanks him by increasing him from Himself."**And God is Most Appreciative and All-Knowing.**[Women: 147] that thanking God is a new manifestation and revelation for the servant.
- **Holy Circle**Praise ascends → returns as descending light → gratitude increases → manifestation increases. Thus, gratitude becomes "the language of divine love," as in your saying: the servant says "I saw you," and God replies "I am here."

Third: “If you are grateful, I will surely increase you [in favor]” – the increase is in God, not in things.

- **Sufi interpretation**The increase is not always physical, but rather in awareness and closeness. Ibn Arabi said, "Gratitude does not necessitate increase, but is increase itself." Every act of gratitude reveals a new layer of manifestation.
    1. Thank God for the provision → You will see the Provider.
    2. Thank you for the pain → You see the Merciful.
    3. Thanking someone for thanking them → entering an endless cycle.
- **The place of Moses**: **My Lord, increase me in knowledge.**[Taha: 114] – An increase in knowledge of God, not in worldly matters.

Fourth: Gratitude and contentment – Gratitude for being denied is greater than gratitude for being given.

- **Absolute thanks**This includes both good times and bad. Ibn Arabi said, "Gratitude for a gift is easy, but gratitude for a denial is only possible for the truly knowledgeable." Denial is a form of divine favor, purifying the heart from veils.
- **Satisfaction as a completion**Gratitude + satisfaction = complete witness.**Whoever is pleased will receive God's pleasure.**[At-Tawbah: 72]. The knowledgeable person is grateful for his ignorance of wisdom, because it is a gateway to relying on God.

Fifth: Gratitude as a annihilation of the ego

- **Peak**“No servant ever thanks his Lord by himself, but rather God thanks Himself through the tongue of His servant.” Here the servant is annihilated, and gratitude becomes God’s act within him. Not “I thank,” but “God thanks through me.”
- **Result**All of life is a prayer of thanksgiving: sight, breath, tears, smiles – all are praise.

Conclusion: The path of gratitude to God

For Ibn Arabi, gratitude is the gateway to the gnostics: it begins with words, ascends to consciousness, and ends in annihilation in the Truth. As God Almighty said:**And few of My servants are grateful.**[Saba: 13] – Few are those who attain this station. So let your gratitude be a witness, your contentment a love, and your self-annihilation a closeness. And God knows best.

If you want a detailed explanation of a specific text by Ibn Arabi or a connection to another verse, then say: Praise be to God for the blessing of understanding.

3.5.9 Disbelief: Denying blessings and rewarding those who flee

Disbelief: From ingratitude for blessings to the challenges of the age in turning people away from the path of God

introduction:
The word "kufr" (disbelief) is one of the most frequently used words in religious discourse, and it is often understood to mean denial and rejection. But is this the only, most accurate, and most comprehensive understanding of this pivotal word in the Holy Quran? The concept of "kufr" must be re-examined, relying on the Quranic Arabic language and moving beyond superficial, traditional interpretations, to discover that kufr is an act before it is a belief, and that it is ingratitude before it is a denial of the Creator. Furthermore, understanding this term within the context of its revelation and its contemporary applications is essential to avoid oversimplifying its meaning, especially when applying it to our current reality and its evolving challenges.

First: Disbelief - Moving beyond traditional interpretation towards a deeper understanding of the Quran

- **It's not just a denial:**Disbelief is not merely denying the existence of God, rejecting His messengers, or disbelieving in the Day of Judgment. These are all forms of disbelief, but they are not disbelief in its essence.
- **It's not just about covering up and concealing:**Disbelief is often interpreted as concealment and covering, based on the verse: "Like rain whose growth pleases the disbelievers" (Al-Hadid: 20), where "disbelievers" is understood as farmers who cover seeds with soil. However, this is a limited understanding, as the verse speaks of worldly life and its adornments, and the "disbelievers" here are those who are seduced by these adornments and deny the reality of the Hereafter and the blessing of guidance to it.
- **Disbelief is an act:**Disbelief is not merely a state of the heart or a negative belief, but rather a positive act that manifests itself in behavior, attitudes, and actions.

Secondly: Ingratitude in the Quranic language: The reward for fleeing from gratitude

- **Linguistic analysis:**Let's analyze the word "kufr" in the Quranic Arabic language:
  - Root: kfar (k/f/r).
  - The bladder: K/F.
  - "K": indicates sufficiency, completeness, fullness, abundance (blessing).
  - "Far": indicates escape, flight, retreat, regression.
- **The inferred meaning:**Disbelief is the "reward of flight." That is, the disbeliever is the one who responds to the blessing of "sufficiency" with flight, ingratitude, and denial.
- **It is not about running away from God, but about running away from gratitude.**The disbeliever does not flee from God (this is impossible), but rather he flees from thanking God, he flees from acknowledging His favor, he flees from fulfilling His right.

Third: Disbelief is the denial of blessings (Quranic evidence)

The Holy Quran emphasizes this meaning in several places:

- “Indeed, We guided him to the way, whether he be grateful or ungrateful.” (Al-Insan: 3): Here is a direct contrast between gratitude and ingratitude (in the superlative form “ungrateful”), since ingratitude is the opposite of gratitude.
- “Work, O family of David, in gratitude. And few of My servants are grateful.” (Saba: 13): Gratitude is an action, and ingratitude is abandoning this action, that is, abandoning gratitude.
- "What would God gain by punishing you if you were grateful and believed? And God is ever Appreciative and Knowing." (An-Nisa: 147): This verse links gratitude and faith with salvation from punishment. Disbelief is the cause of punishment because it is a denial of God's blessings.
- “And when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny [My favor], indeed, My punishment is severe.’” (Ibrahim: 7): Gratitude is the cause of increase, and ingratitude (denial of the blessing and failure to perform the duty of gratitude) is the cause of punishment.
- “And Allah presents an example: a city which was secure and at ease, its provision coming to it abundantly from every place, but it denied the favors of Allah, so Allah made it taste the garment of hunger and fear for what they used to do.” (An-Nahl: 112): A statement of ingratitude for blessings.
- “And when We said to the angels, ‘Prostrate to Adam,’ they prostrated, except for Iblis, who refused and was arrogant and became one of the disbelievers.” (Al-Baqarah: 34): Iblis’s disbelief was not a denial of God’s existence, but rather a

disobedience to God’s command, an arrogance in refusing to acknowledge God’s favor upon Adam, and a denial of God’s right to obedience.

Fourth: Disbelief is a conscious act and related concepts

- **Disbelief is a conscious act (not out of ignorance):**The disbeliever often knows the truth, but chooses to deny it because of pride and arrogance, or following desires, or preserving worldly interests.
- Disbelief and polytheism (two different concepts):
    - Disbelief: Denying a blessing and rewarding it by fleeing.
    - Shirk (associating partners with God) can be understood in some contexts as rigid adherence to a single opinion that prevents one from seeing the truth, or associating others with God in what is exclusively His. Evidence for the possibility of differentiation is found in the verse: "If you call upon them, they will not hear your supplication; and even if they heard, they could not respond to you. And on the Day of Resurrection they will disown your association [of partners with God]" (Fatir 35:14). Here, the alleged partners will disown (deny and reject) the polytheism of those who worship them.
- **Intercalation is an increase in disbelief:**Nasi’ is the delay and procrastination in fulfilling obligations and expressing gratitude. “Indeed, Nasi’ is an increase in disbelief” (At-Tawbah 9:37). Delaying gratitude and fulfilling obligations is a form of ingratitude, and it is “an increase in disbelief.”
- **Kafur:**An exaggerated form of the word "infidel," indicating the severity and frequency of ingratitude.

Fifth: The changing concept of "infidel": from the context of revelation to the challenges of the age

The term "disbeliever" carries specific doctrinal and behavioral connotations within the context of the revelation. In the initial revelation, the term often referred to those who rejected the message of the Prophet Muhammad (peace be upon him), denied the Oneness of God, and clung to prevailing polytheistic and idolatrous beliefs. Acts of disbelief at that stage included verbal and physical abuse of the early Muslims, obstructing the path of God, and fighting against the Islamic call. As God Almighty said: {Indeed, those who disbelieve and avert [others] from the way of Allah and die while they are disbelievers - never will Allah forgive them} (Muhammad 47:34).

But as Islam spread and circumstances changed, the methods of obstructing the path of God took on new forms. Disbelief was no longer limited to outright denial of the

message, but extended to include behaviors and practices that obscure the light of guidance from people and mislead them in more complex ways.

In our current era, turning away from the path of God manifests itself in various forms:

- **Distorting facts and spreading deviant ideas:**Through various media outlets, and by presenting behavioral models that contradict Islamic values.
- **Exploiting digital content:**To promote doubts, embellish falsehood, and target youth and children with materials aimed at undermining their faith and values.
- **Institutional resistance:**Through organizations that systematically seek to spread atheism or ideologies that contradict the essence of Islam.
- **Deviant religious discourse:**Which is used to mislead people and provide false interpretations of religion that serve certain agendas, and may even come from visible religious figures who exploit their influence.

Sixth: The believer's responsibility in confronting contemporary misinformation

Understanding this evolution in the methods used to obstruct the path of God is essential for facing contemporary challenges with awareness and insight. The believer today is required to:

4. **Deepening religious understanding:**And to fortify oneself with sound Islamic knowledge.
5. **Vigilance and awareness:**Because of the ideas and behaviors that are promoted in his environment, and the distinction between right and wrong.
6. **Spreading awareness and clarifying the truth:**With wisdom and good counsel, using available and appropriate means.

Overcoming the simplistic understanding of the term “infidel” requires not reducing it to a stereotypical image, but rather understanding it in its diverse contexts, and realizing that the essence of infidelity is denial, stubbornness, and arrogance towards the truth, and that the methods of expressing this denial may change and develop.

Summary:
In the Arabic language of the Quran, disbelief (kufr) is not merely the denial of God's existence, but rather, at its core, the act of ingratitude for blessings, repaying them with flight and denial. It is a conscious act, and its true opposite is practical gratitude. This understanding calls upon us to examine our behavior and attitudes, and to be among those who are grateful to God Almighty in word and deed. At the same time, we must recognize that the manifestations of this disbelief, especially those related to obstructing the path of God, have evolved and changed their methods in the modern

era. This necessitates awareness and insight from us to confront these challenges effectively, and to work towards spreading the truth and refuting falsehood by all legitimate means.

3.5.10 "Show me Yourself so I may look at You": The vision of God lies between the desire for understanding and the shock of certainty. Readings from Surah Al-Baqarah and Al-A'raf

introduction:

The story of the Israelites' request to see God openly (Al-Baqarah 2:55), followed by their being struck down, dying, and then resurrected, and similarly the story of Prophet Moses' request to see his Lord at Mount Sinai (Al-A'raf 7:143), and his subsequent being struck down, raise profound questions about the nature of seeing God and the reality of divine punishment. Does merely requesting to see Him necessitate death by striking down? Why was Moses spared, though he was only struck down? Is there a difference between the two requests, or does our understanding of the key words "seeing," "struck down," "looking," "death," "resurrection," and "gratitude" need to be re-examined? The "jurisprudence of the Qur'anic language," by reflecting on the meanings and structures of words, invites us to a different reading that reveals the journey of human consciousness in seeking to comprehend divine truth and confronting the "strike" of certainty.

1. "Vision": A perception that transcends sight:

Why did the people and Moses say "we see" and "look" and not "we perceive"? Because "sight" is associated with the naked eye and the perception of physical objects. However, "vision" and "perception" in the Quranic language are broader and deeper; they are..."**perception**"This may be achieved through other senses, or through detecting instruments (like a doctor seeing a fetus or an oil prospector seeing oil), or through inner vision, or even through dreams. The request to "see God openly" is a request to "perceive Him fully, clearly, and unambiguously, removing all doubt and conjecture."

2. "The Thunderbolt": An exit from the state, not just death:

"Shock" (or "shock") does not necessarily mean immediate death. Structurally, "shock" (or "shock") = truth/firmness, "shock" (or "shock") = splitting/result," it may mean**"The split and departure from the previous state or condition as a result of confronting a shocking reality or an overwhelming force."**It is a radical change in consciousness or existential state accompanied by bewilderment and loss of balance.

- **The shock of the people:**It was a “shock” that led to “death,” the “highest degree of exiting the earthly state,” because their request was coupled with obstinacy, denial, and a refusal to believe except in what is tangible.
- **Moses' thunderbolt:**It was a "shock" that led to fainting and temporary loss of consciousness, because he was in a state of seeking knowledge and further understanding, so the Lord manifested Himself to him according to his capacity to teach him the truth of "You will not see Me" in this direct way in this world. Both of them were struck by a shock, but the manifestations of the shock differed according to the situation and circumstances.

3. "Looking": Removing suspicion, not merely observing:
﴿وَأَنْتُمْ تَنْظُرُونَ﴾:This is not merely a passive observation of the lightning strike, but may also mean**"And you are in a state of verification and removal of suspicion and doubt."**The thunderbolt came to remove their doubt and prove to them the greatness of God in an overwhelming way. Moses' request, "Show me Yourself so I may look at You," is a request to remove any veil or doubt and reach complete certainty of this divine manifestation.

4. "Death" and "Resurrection": A shift in consciousness:
Then We resurrected you after your death: This does not necessarily mean a physical death and a return to life in the same body. "Death" here may refer to...**The death of ignorance, denial, and doubt**The one they were on, and "the Ba'ath" is**Transition to a new state of awareness, perception, and knowledge**By the reality of God’s power and greatness after the “shock” experience.

5. "Gratitude": The removal of doubt and the attainment of contentment:
﴾Perhaps you will be grateful﴿: The purpose of this awakening, this "new consciousness," is to reach a state of "gratitude." And gratitude, the root of the word "sh-k-r ,(ش ك ر) "here, when analyzed structurally, may mean**"The disappearance of doubt and reaching a state of satisfaction, certainty, and practical repetition of this certainty."**It is a state of cognitive stability and heartfelt satisfaction following a revealing experience.

6. The true vision of God: Recognizing His signs and laws:
To demand to see the Divine Essence openly with the naked eye is to demand something incompatible with the nature of this world and the limited capabilities of humankind: "You will not see Me." However, "seeing God"—meaning perceiving Him—is available, possible, and even desirable through [a specific method/method].**Reflecting and contemplating His cosmic and Quranic signs, and understanding His laws and principles.**The One Who Governs Creation: The vision of earthquakes, volcanoes, the

precise movement of celestial bodies, the miraculous nature of creation, the eloquence of the Quran... all these are "clear visions" of God's power, knowledge, and wisdom for those who have a heart or give ear while being present. These are the intellectual "shocks" that awaken a new awareness within us and call us to gratitude.

conclusion:
The stories of seeking to see God in the Quran are not merely recounting historical events or divine refusal of an impossible request, but rather a symbolic journey through the paths of human consciousness. They teach us that true "vision" is a "perception" that transcends the senses, that confronting profound divine truths can be a "shock" that transforms our consciousness and condition, that "death" may be the death of ignorance, and "resurrection" the beginning of a new awareness, and that "gratitude" is the fruit of certainty and the disappearance of doubt. It is a continuous call to "see" God not with our physical eyes, but with the insight of our hearts, contemplating His signs, laws, and established order in the universe and in the scriptures.

3.5.11 From "striking the ears" to "seeking favor": The complete cycle of awareness between Qur'anic contemplation and neuroscience

Humanity's quest to understand itself and shape its reality is the oldest and most profound journey. In the midst of this quest, we often view "sleep" as a passive period of inactivity and "wakefulness" as the sole arena of action and influence. But what if night and day are two sides of the same coin, together representing a complete cycle of reprogramming consciousness and its manifestations?

Through our dialogues, we have constructed an integrated system inspired by verses from the Holy Quran (Al-Rum and Al-Kahf) and grounded in modern neuroscience concepts (the reticular activation system), all culminating in contemplation as our compass and source. This article weaves these threads into a single journey, from planting at night to activating at dawn, and finally to harvesting during the day.

Phase One: "Cultivation" at Night - The Gateway to Hearing and Subconscious Programming

Our journey begins in the stillness of the night, where conscious awareness fades. Here, we find a striking Quranic reference in the story of the People of the Cave:**"So We struck their ears in the cave for a number of years." (Al-Kahf: 11)**.

The divine choice of the phrase "striking the ears" as a mechanism for inducing deep sleep is our first key. It indicates that the ear is the primary gateway to consciousness.

Just as striking it isolates a person from their surroundings for years, whispering into it is, conversely, a direct means of connecting with the subconscious.

Scientific basis:

Scientifically, hearing is the last sense to shut down during sleep, and it never completely turns off. The subconscious mind (which accounts for 95% of our perception) continues to "hear" and receive information.

The tool and mechanism (awareness trigger):

This is where the "consciousness alarm" technique emerges as a practical tool for "planting" the seeds in this fertile ground. The mechanism relies on using one's own voice, as it is the "code" or "key" that the subconscious mind trusts and does not resist.

1. **Wording:**Specific positive messages (e.g., "I am filled with peace," "I am absolutely certain") are recorded in the present tense.
2. **Broadcast:**These recordings are set to play as a very low "whisper" after entering deep sleep (one to two hours).
3. **The goal:**These messages slip through the "conscious ear" ("that a conscious ear may hear it"), bypassing the "guardian" of the conscious mind, to be implanted as new beliefs deep in the unconscious.

This is the process of "planting" at night, preparing the soil and planting the seed.

Phase Two: "Activation" at dawn - Network activation system and "seeking favor"

When “dawn” breaks, we move from the verse of “Al-Kahf” to the verse of “Ar-Rum”: “And among His signs is your sleep by night and day and your seeking of His bounty” (Ar-Rum: 23).

We have completed the first part of the verse ("your sleep"), and now it is time for "seeking His bounty". This moment, "dawn", is a unique transitional moment in which a person is between consciousness and unconsciousness (between "theta" and "alpha" waves), and it is the ideal moment to "activate" what has been implanted.

Scientific basis (RAS):

This is where the Reticular Activating System (RAS) comes in. It's a part of the brainstem that acts as a "filter" for reality. It handles millions of pieces of information at a moment (we mentioned the estimate of 11 million pieces of information), but it only allows a few dozen of them (about 26 commands) to pass through to our conscious awareness.

The tool and mechanism (Dawn Programming):

At the moment of waking up, this "filter" (RAS) is ready to receive its commands for the new day.

1. **The conscious command:**When a person, in these moments, consciously focuses on the goals they set during the night (such as: "I am attentive to opportunities for wealth," "I am living in tranquility"), they "command" the RAS system to prioritize these commands.
2. **Result (internal GPS):**Throughout the day, the RAS system will act as an internal GPS, subconsciously drawing our attention to every opportunity, word, or signal related to what we have programmed. It amplifies these signals and effectively makes us seek the truth; it doesn't create reality, but rather guides us to a reality that aligns with our programming.

We "planted" the seed at night, and at "dawn" we "activated" the search mechanism for it.

Phase Three: "The Compass" always - "Reflection" as a higher candidate and source of symbolism

Here the depth is complete. The two previous stages are powerful, but neutral, "mechanisms". A person can use them to program the "ego" (to get a car or a position), or to program the "spirit" (to get certainty or peace).

What guarantees that we are programming divine "truths" instead of psychological "illusions"?

This is where the role comes in**"Contemplation"**As a "compass," "source code," and "higher filter," it governs the entire system.

1. Reflection as a "source of symbolism":

Reflection is what gives us the substance with which to program ourselves. Instead of inventing an empty message like "I am happy," we reflect on the verse: "Verily, in the remembrance of Allah do hearts find rest." Our nightly message then becomes: "My heart finds peace in the remembrance of Allah." This is not merely a wish, but a profound contemplation of a universal truth, which imbues the words with weight on the scales of reality.

2. Considering the "top candidate":

If the RAS is the executive candidate, then mindfulness is the legislator who sets priorities. It resets our compass. Instead of programming the RAS to seek money, mindfulness guides us to program it to seek gratitude ("If you are grateful, I will surely increase you [in favor]"). We shift our focus from the material outcome to the spiritual state, and the results come as a facilitated blessing.

3. Reflection as a "circle of enhanced certainty":

"Reflection" creates the strongest cycle of consolidation:

- **First (theoretical consideration):**We read a verse about sustenance: “And He will provide for him from where he does not expect.”
- **Second (Programming):**We program (night and dawn) to "receive from where I least expect it".
- **Third (experiment):**We live our day, and the "RAS" system draws our attention to an unexpected opportunity (from where we least expect it).
- **Fourth (a certain reflection):**When we return to reading the verse in the evening, our contemplation of it is no longer "theoretical," but becomes "certain." The verse has transformed from "information" into "lived reality."

Conclusion: The Complete Cycle of Awareness

Thus, we see that "sleep" is not merely rest, but a "workshop" for cultivating awareness (the Cave verse). And "dawn" is not simply the beginning of the day, but the "activation" of the filters of reality (the Romans verse). And "reflection" is not merely reading, but the "compass" that ensures that the "word" we plant is the "word of truth," and that the "favor" we seek is true divine favor.

It is an integrated cycle that begins with the "word" (which originates from contemplation), is implanted in the "unconscious" (through the ear at night), is activated in the "conscious" (through the RAS at dawn), to manifest as a "reality" that deepens "certainty" (through contemplation again).

3.5.12 Gratitude: From conscious "response" to "programming" reality

The law of increase and activation of the Network Activation System (RAS) in light of ﴿If you are grateful, I will surely increase you [in favor]﴾

Main theme: Gratitude as a "response act" that connects blessing with an increase in the source

In the integrated system of consciousness, which begins with "cultivation" at night (through the gateway of the ear) and proceeds through "activation" at dawn (by adjusting the compass), "gratitude" comes to represent the stage of conscious "harvest." But it is a harvest of a unique kind; it is not the end of the cycle, but rather the decisive "action" that nourishes the next cycle and ensures its continuation and expansion.

In its Quranic essence, "gratitude" is not merely a feeling of appreciation, but rather..."**Conscious Response"**It is the mechanism that activates the supreme universal law of abundance, encapsulated in the unequivocal divine promise:

If you are grateful, I will surely increase you [in favor] (Ibrahim: 7).

This “law” is not just an afterlife promise, but a precise psychological and neurological mechanism, and here the role of the “Network Activation System” (RAS) emerges as an executive tool for this law in our lived reality.

Thank you and activate the Network Activation System (RAS)

The reticular activating system (RAS) acts as a sophisticated filter in the brain, deciding what deserves our conscious attention from among millions of sensory inputs at any given moment. It is the "gatekeeper" of our consciousness. Without explicit commands, it operates on default programming, which is often a programming of "lack," "danger," or "complaint" resulting from negative accumulations.

This is where "gratitude" comes in as a top-level programming tool:

1. **Thanks as a direct order to the RAS:**When a person consciously decides to practice "gratitude," they are not only expressing a feeling, but**He issues an executive order**For its "network activation system".
2. **Changing the "filtering" criteria:**The message is: "Look for evidence of grace." Instead of the filter (RAS) being programmed to detect "what is missing" or "what is wrong," it is redirected to detect "what is present" and "what is complete."
3. **Cancel the deficiency programming:**Consciously practicing gratitude cancels "lack programming" and replaces it with "abundance programming".

When you consciously "give thanks" for a blessing (such as health, money, or knowledge), you activate your RAS to become highly sensitive to detecting more "signs

of blessing" and "opportunities for increase" in your surroundings—opportunities that have been there all along but were being ignored by your old "filter".

The Dimensions of Effective Gratitude

For "gratitude" to be an effective programming tool, it must be completed in its three dimensions, as you indicated in your system:

1. **Heartfelt gratitude (intention and certainty):**It is the foundation. It is the "certainty" that the source of the blessing is the "Benefactor" Almighty, not the "self" or "circumstances". This certainty severs the ego's connection to the outcome, and places the person in a state of pure "reception".
2. **Verbal thanks (statement and emphasis):**It is the "manifest statement" that affirms the acknowledgment and reinforces the programming. It is the repetition of "praise" that reminds the RAS to focus on the divine "attributes of perfection" manifested in the blessings.
3. **The verbal expression of gratitude (the verb and its application):**This is the essence of "enforcing the law." It lies in...**Using blessings in a way that pleases the Giver of blessings**This "action" is the strongest feedback for the system. When you use the blessing of "knowledge" to benefit people, you prove to the (cosmic and neural) system that you are a valid "channel" for more of this "favor," and "support" and "increase" come to you in accordance with the law.

The opposite: Atheism (Juhud) as a negative programming of the RAS

To truly understand gratitude, one must see its opposite. Ingratitude (or denial) is not simply a lack of belief, but rather, as you have described it:**"Escaping from the vision of perfection"**Or "covering" (concealing) the blessing.

It is an "active act" that performs**"Negative filtering"**Deliberate.

- **Disbelief and denial**They program the RAS to "focus on apparent deficiencies" and "monitor evidence of defects".
- The inevitable result is the activation of the second half of the verse: “And if you disbelieve, indeed, My punishment is severe.”
- "Severe torment" here, in the context of consciousness programming, is**Living in a reality of "lack" and "lack of blessing"**The human being has programmed his

filters (RAS) to see and magnify it, so he enters a vicious cycle of “deficiency” which leads to “more denial”, which leads to “more deficiency”.

Conclusion: Gratitude is the driving force behind the "Circle of Certainty".

"Gratitude" is not just a nice way to end our day, but it is the "conscious act" that connects the "harvest" (blessing) with the "seed" (contemplation).

It transforms the "theoretical contemplation" of the verses of abundance into a "lived certainty". When you program the RAS to be "grateful", and see "increase" as a tangible reality, and then go back and read {If you are grateful, I will surely increase you}, then you do not read it as "information", but as a "truth" that you have lived yourself.

Thus, "gratitude" becomes the engine that ensures the continuation of the "complete cycle of awareness," transforming us from mere "seekers" of credit into a "magnet" that attracts it.

3.5.13 The programming trinity: glorification as a nightly cultivation, and praise as a dawn activation.

Establishing the "Network Activation System" (RAS) based on the "language of the Qur'an"

Main point: Awareness is not a theory, but a daily programming cycle.

The “Quranic Consciousness Trinity” (Tasbih, Hamd, Shukr) is not merely a set of devotional terms, but rather the “language of daily life” (as you pointed out), and specifically, it is the “User Manual” for programming the most powerful tool we possess: the “Network Activation System” (RAS).

1. First stage: "Praise" (Nighttime cultivation and purification of the unconscious)

The concept: "Purifying" the system from chaos ﴿Glory be to You, You did not create this in vain﴾

“Praise,” as you mentioned in your book (Part One), is “the universal operating system” and it is “the acknowledgment that the divine system is free from imperfection and absurdity.”

Before we program the "unconscious" for "abundance" (as in the "consciousness alarm" technique we mentioned), we must first "filter" this unconscious from default programming, which is the programming of "chaos," "complaining," or "objecting."

The mechanism (whispering "praise" at night):

1- **The goal (liquidation):**Praise is the initial preparation for all spiritual awareness. It is the purification of language from negativity. When we sleep, the unconscious carries the "noise" of the day (complaints, objections, feelings of injustice).
2- **The tool (night whisper):**Just as we use the "consciousness alarm" to plant positive messages, "praise" is the first and strongest "whisper." It is the "repetition of invocations that glorify the system and accept difficult matters."
3- **Programming (memory initialization):**When we whisper (or listen in a whisper) words like: "Glory be to God," "Glory be to You, You did not create this in vain," "Glory be to You, indeed I was among the wrongdoers" (like the glorification of our master Jonah to correct his course), we are not only remembering God, but:
    - **We program the subconscious**On "seeing the underlying wisdom" rather than "seeing the apparent chaos".
    - **We reset (Reset)**The Network Activation System (RAS) for the next day, and we instruct it to cancel the "deficiency filter" and "intercept".

Nighttime "praise" is the "cultivation" that says to the soil (the subconscious): "You are fertile, and the system that governs you is perfect and free from absurdity."

2. The second stage: "Praise" (dawn activation)

The concept: "Activating" the system to search for "attributes of perfection" ﴿Praise be to Allah, Lord of the worlds﴾

If "glorification" is "the glorification of the system," then "praise" is "the system of effusion and expansion." It is "a law of effusion that transcends praise to the system of expanding life."

We "filtered" the RAS candidate overnight with praise, and now at the moment of "dawn" (the transitional moment between alpha and theta), it is time to "guide" this candidate.

The mechanism (the dawn activation with "Alhamdulillah"):

1- **The goal (direction):**"Praise" is "activating awareness to search for 'qualities of perfection' at the beginning of the day."
2- **The tool (Dawn Programming):**The moment we wake up, the RAS is ready to receive its commands. "Praise" is the first conscious command.
3- **Programming (focus direction):**When we start our day with "Praise be to God" (consciously), we are issuing an executive order to the RAS:
    - "Look for evidence of beauty and virtue."
    - "Seek out the manifestations of the attributes of perfection (the emanation)."
    - "Do not focus on the lack (which we have distanced ourselves from at night), but focus on the abundance that exists."

“Praise” at dawn is the “conscious command” that adjusts the “internal GPS” (RAS) to detect “flow” and “perfection” (which is the meaning of “praise” as a system of flow), instead of detecting “deficiency” (which corresponds to “disbelief” or “denial”).

3. Conclusion: The complete cycle (glorification, praise, gratitude)

Thus, the "consciousness programming triad" is completed as a daily cycle:

1- **Night (Tasbih):**"Cultivation" and purification. We purify the unconscious and program it to "purify the system" (no chaos, no absurdity).
2- **Dawn (Praise be to God):**"Activation". We direct the RAS (Conscious Filter) to search for "attributes of perfection" and "evidence of emanation".
3- **Daytime (Thanksgiving):**"Harvest and response." When the RAS (which has been directed) detects these signs (opportunities, blessings, beauty), it is our turn to "consciously respond" (thank you), so we activate the law of increase ﴿If you are grateful, I will surely increase you [in favor]﴾.

It is the complete "cycle of strengthening certainty": we cultivate "the purification of the system" (praise), we activate the search for "the abundance" (thanks), and we reap "the increase" (thanks).

3.5.14 The Holy Quran: Between Sacred Text and the Challenges of Understanding

The Quran is not merely a book to be read, but a system of communication between God and human consciousness. It is a breath of divine speech, dwelling within language

to awaken meaning in humanity. Anyone who approaches it superficially, without the spirit of awareness, sees only the letters and fails to hear the light that speaks through them.

The Quran was revealed to the heart of Muhammad (peace be upon him), not to his mind or his ears, because the heart is the center that combines understanding and presence. Hence, receiving the Quran was an existential experience, not merely an intellectual one.

The challenge today is not in reading the text, but in re-learning to listen to it. The Quran is not understood through analysis alone, but through interaction—by entering the verse as light enters the eye.

[This is] a blessed Book which We have revealed to you, so that they may reflect upon its verses and that those of understanding may take heed. (Sad: 29)

Reflection is not merely pondering meaning, but traversing meaning; it is walking within the text until you see yourself in it. Then, every act of reflection becomes a step on the path back to God.

Practical reflection: Choose a verse that you feel speaks about you; do not read it to memorize it, but to dwell in it.

3.5.15 The overarching concepts: The beating heart of the Quran

The Quran is not a collection of rulings or scattered stories, but a complete conceptual system that pulsates with life. Every concept within it—such as truth, light, mercy, guidance, glorification, and gratitude—is a thread in a single cosmic fabric, and whoever understands their interconnectedness perceives the living heart of the Book.

The concepts of the Quran are not static terms, but rather living entities that breathe human consciousness. When you contemplate a word like “truth” or “light,” you feel it moving within you—because the Quran was not written with ink, but with light.

﴾Allah is the Light of the heavens and the earth﴿ (An-Nur: 35)

The major concepts in the Qur’an are the laws that govern human consciousness: glorification is the operating system, praise is the circle of abundance, gratitude is the circle of balance, disbelief is the inactivity of the system, victory is the updating of consciousness, and annihilation is merging with the light.

Practical reflection: Choose a Qur’anic concept and write how it manifests in your daily life.

4 Conclusion: From Utterance to Witnessing

Having journeyed from **Glorification to the Courtyard of Presence**, from **Disbelief to Clear Vision**, and from **Mere Utterance to True Awareness**, the reader comes to a profound realization: the goal is not to collect meanings, but to arrive at **the One Meaning that encompasses all meanings**.

The aim is not merely to know the text, but to attain **a state of Presence within the Light** that God has placed in every letter of it.

In the silent stillness before the Quran, the mind grows quiet, and true revelation begins. In that space, language returns to its primordial form: **the Light of God**, which creates through the divine command: **"Be, and it is."**

At this juncture, the veil between thought and existence dissolves, and the human being becomes **a mirror of God on Earth**—speaking truth, acting through praise, and living in a state of perpetual gratitude.

Thus, the words of the Almighty are fulfilled within them: *"Indeed, I know that which you do not know."* (Al-Baqarah: 30)

And so, the **Quranic Trinity of Consciousness** is realized in its entirety:

- **Glorification (*Tasbih*)**: The foundational system of existence and its perpetual purification.
- **Praise (*Hamd*)**: The abundant light and the manifestation of divine perfection.
- **Gratitude (*Shukr*)**: The stabilization of consciousness and the continuity of connection with the Source.

Whoever unites these three within their heart transforms their heart into a **living Quran**—walking upon the earth with the same harmonious order as the planets in their orbits, witnessing God in every facet of life.

Glorification, Praise, an

5 Thanks, appreciation, and dedication to the readers of Al-Basair

Acknowledgment and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion of this humble effort, I extend my sincere thanks to everyone who contributed to enriching this work on reflecting upon the Holy Quran, inspired by the divine call:**Do they not then reflect upon the Qur'an?**(Women: 82), and it is the motivation for every effort made in this book.

- **Gratitude illuminates the paths:**Praise be to God, who made wisdom the lost treasure of the believer, and brought us together with those who remind us of His signs. I extend my heartfelt gratitude to everyone who lit a candle on the path of this endeavor, making contemplation a bridge between hearts and minds.
- **To those firmly grounded in knowledge:**Great men stood like mountains in a time of confusion, and God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality, and they were the best heirs of the prophets.
- **To newcomers to contemplation:**Young people and scholars have made the Quran a living dialogue, not merely adhering to its literal meaning, but delving into its secrets and opening windows we never knew existed. Thanks to those who insisted that the Quran be a book of life, not just a book on a shelf.
- **To every participant with sincere intentions:**Whether Muslim or non-Muslim, agreeing or disagreeing, every letter written with the intention of seeking the truth is a struggle in the path of God, and every constructive criticism was a mirror that illuminated the flaws of the work.
- **Special thanks:**For those who believe that the Qur’an is renewed by the contemplation of its people, they supported this project with their opinions and their time, and reminded us that “the best of people are those who are most beneficial to people.”

Dedicated to the discerning reader: The duty of reflection and the responsibility of insight

I dedicate this work to every reader seeking guidance and spiritual connection with the Creator, and to every soul striving for purification through the gateway of the Quran. These reflections, as previously emphasized in the book itself, are**Purely human effort**It is an attempt to navigate into the depths**Quranic Insights**Which unfolds in layers, and its perception differs from one observer to another.

- **The reality of human contemplation:**This effort, like all human endeavors,**It is subject to both error and correctness.**, Follow the cleansing of the sight of the wise and what Allah has opened to it. Our thoughts are nothing but the sight of change and evolution according to the sight of our Lord Sincerity and strength of demand.
- **Between guidance and misguidance:**The Quran guides and misleads, and only those who are purified and strive to purify and refine their souls can grasp its inner meaning.**Superficial reading and limited materialistic interpretation**They are sources of error, and no one who is immoral, unjust, or ungrateful for the principle of God's universal transcendence will benefit from them, as stated in this book of ours.
- **Reflection is a collective effort:**I remind you that the true understanding of the esoteric meanings of the Quran is**Collective collective work**It is not merely a sacred, individual idea. Therefore, I**I absolve myself**Before God and before you, from**sanctification**These ideas, or the notion of them as absolute truths that are not open to criticism or debate,**"Everyone's words are subject to acceptance or rejection, except for the one who is buried in this grave."**(Referring to the Prophet, peace and blessings be upon him).
- **Our approach to reading:**I invite you to use this book as a**A key to your own reflection**And presenting what is in it to the scales of Sharia, sound reason, and pure instinct, so that together we may achieve the Qur'anic approach:**Those who listen to the word and follow the best of it - those are the ones whom**

Allah has guided, and those are the ones endowed with understanding.(Al-Zumar: 18).

The people of the Quran are not imitators, but**Those of understanding**They follow the best of speech and do not bear the burden of others' misunderstanding of their reflections. So let us reflect together, and let us fear God so that He may teach us and make our work purely for His noble countenance.

6 Conceptual Index (Glossary) of the Book

Conceptual Index (Glossary) of the Book

The Quranic Trinity of Consciousness: Glorification, Praise, and Gratitude

)From the Cosmic Order to Human Awareness(

by Nasser Ibn Dawood

A

Awareness(الوعي)

The state of inner awakening through which the human perceives divine order within and without. It is not mere cognition, but a luminous correspondence between thought and revelation.

Algorithm of Existence(خوارزمية الوجود)

A metaphor for the divine pattern through which the cosmos operates — the "code" written by the command Be (Kun) that sustains reality through harmony and measure.

B

Breath of the Divine(نفخة الإله)

The subtle spark of life breathed into Adam, symbolizing consciousness as a fragment of divine command.

C

Cosmic Order(النظام الكوني)

The structural harmony of all creation, where every atom and galaxy glorifies God according to its law. It is the external manifestation of divine balance.

Conscious Programming(البرمجة الوعيوية)

The intentional reordering of perception and behavior to align with divine principles. It represents the practical dimension of spiritual awareness.

D

Dhikr(الذكر)

Remembrance — the act through which consciousness synchronizes with the divine rhythm of the universe. In the book, dhikr is treated as a form of vibrational alignment, not just recitation.

Divine Mirror(المرآة الإلهية)

A concept describing how creation reflects the attributes of God, and how the human heart becomes a mirror polished by praise and gratitude.

E

Energy of Praise(طاقة الحمد)

The spiritual radiance that flows from recognizing the divine in all circumstances. Praise transforms perception into illumination.

F

Fitrah(الفطرة)

The original configuration of the human soul, encoded with the potential to glorify, praise, and thank God in harmony with creation.

G

Gratitude(الشكر)

The highest form of awareness, where the soul recognizes divine grace in every detail of existence. Gratitude reopens the circle of glorification.

Glorification(التسبيح)

The primordial act of the universe. Every atom proclaims the perfection of God. In human consciousness, it is the purification of perception from illusion.

H

Heart(القلب)

The spiritual center of perception — the locus where divine light meets human awareness. The heart "reads" revelation directly beyond intellect.

Human Consciousness(الوعي الإنساني)

The individual reflection of cosmic order. It is where divine patterns are experienced as thought, emotion, and intention.

L

Language of the Qur'an(فقه اللسان القرآني)

A linguistic approach that studies the Qur'anic roots (juthoor) as living energetic patterns — each root holding a metaphysical code that unites sound, meaning, and cosmic function.

Light(النور)

Symbol of divine knowledge and consciousness. Every act of glorification increases light, while ignorance is its shadow.

M

Manifestation(تجلّي)

The process through which divine attributes appear in creation. The human being becomes a conscious manifestation when aligned with divine order.

P

Praise(الحمد)

The acknowledgment of divine perfection through joy and recognition. In the book's logic, praise is the bridge between the order of glorification and the awareness of gratitude.

R

Resonance(الرنين)

The spiritual vibration that occurs when human remembrance harmonizes with the universal glorification of all things.

S

Shukr(الشكر)

Gratitude expressed through consciousness and action — a continuous renewal of the covenant between the human and the Divine.

Sabbah(تسبيح)

To transcend the limits of perception and purify awareness of illusion. It is the motion of the soul toward divine clarity.

Soul(النفس)

The interface between spirit and matter; the inner world that must be disciplined through the trinity of glorification, praise, and gratitude.

T

Tawheed(التوحيد)

The unification of all perceptions under one reality: that there is no existence apart from God. Tawheed is both the beginning and the end of awareness.

Triad of Consciousness(ثالوث الوعي)

The Qur'anic trinity of Glorification – Praise – Gratitude that sustains the dynamic relationship between Creator, creation, and consciousness.

W

Witnessing(الشهود)

The culmination of the spiritual journey — to see God in all things, and all things in God. It is the silent knowledge beyond expression.

7 References and sources - The threads of thought that wove this work

7.1 Introduction: Standing on the threshold of gratitude

This book is but a drop in the vast ocean of Quranic contemplation. Each drop is formed only by the convergence of heavenly dew and earthly dust. In my journey of exploring the Book of God, I paused at the thresholds of many enlightened minds and hearts, borrowing light and gleaning insight from them. They were like springs that nourished this research. This section is not merely an index, but rather an acknowledgment of the contributions and an explanation of the threads of thought that wove this work, and an appreciation for all who preceded me on this path.

7.2 About the author: The Journey to Find the Code

Nasser bin Dawood

This journey was not motivated by a desire to write, but rather by a sense of wonder and amazement at the magnificence of the Quran. It all began with simple questions that have stayed with me since childhood: Why are words repeated? And why does every letter in God's book seem to have weight and power?

I found in the Holy Quran the one and only inexhaustible source; the more I pondered its verses, the more new horizons opened before me. Then I found in the Arabic language, indeed in the code of its first letters (as in "dam ,(م + د = "the key that unlocked for me the doors to understanding the relationship between word and meaning, between matter and spirit.

Then my eyes were opened to the signs of the universe on Earth and in the heavens. I saw in the water cycle, in the movement of the planets, and in the bee system, the same "complete, directed paths" that the Quran spoke of. I realized that the Quran is not just a book to be read, but a "code" to be lived and seen everywhere.

This book is the fruit of this combination: reflection on revelation, deconstruction of language, and contemplation of the universe. I do not claim to have reached absolute truth, but I strive to be on the path, and I share with you the insights I have gained, hoping that God will make them beneficial.

7.3 Nasser Ibn Dawood Library: A renewed project from printed code to artificial intelligence

If this book is an attempt to decipher one of the codes of existence in the Qur'an - the code of "blood" - then "The Nasser Ibn Dawood Library" is the broader project that aims to decipher the entire book and present it to humanity as a whole.

Based on a firm conviction that contemplation is a collective journey that is only completed through sharing, and that the light of knowledge should shine for everyone without exclusivity, the idea of the "Nasser Ibn Dawood Library" was born as a natural extension of this book, and as a scientific beacon overlooking the world, spreading its heritage through the "Open Knowledge" system for everyone.

Our vision: To build an integrated digital system that combines the authenticity of heritage with the modernity of technology, to be a free global reference for every seeker of truth in the Book of God and in the signs of the universe.

What sets us apart:

Completely free: because knowledge of the truth must be free, neither bought nor sold.

Digital and accessible to everyone: It reaches you wherever you are in the world, breaking down the barriers of time and space.

This repository is constantly updated and compatible with artificial intelligence. It serves as a reliable and essential resource for AI research and answering visitors' questions

related to Qur'anic linguistics. It also helps in distributing and sharing my books with its visitors.

Bilingualism: Believing that the message of the Qur’an is for all people, every work in the library is available in two versions: Arabic and original, and English and translated by Google.

Our content today:

- The library today houses a valuable collection of 28 books, each available in two versions: the original Arabic and the translated English. These works cover leading research topics, including:
- Qur'anic and contemplative studies.
- The jurisprudence of the Quranic language.
- Digital studies of manuscripts.
- The relationship between the Quran and the universe.

It is an open invitation to every seeker of truth, and every mind that seeks to connect faith and reason, to visit a digital world where heritage meets technology, and revelation meets thought.

7.4 Project links and additional resources

To access the library's content and benefit from its diverse resources, you can visit the following platforms:

🏠 Official project websites

1. The official website of the library (optimized with artificial intelligence):https://nasserhabitat.github.io/nasser-books/

2. Main GitHub repository:https://github.com/nasserhabitat/nasser-books

📚 Book publishing platforms

3. Kotobati platform:https://www.kotobati.com

4. Noor-Book platform: [https://www.noor-book.com]

https://www.noor-book.com/u/n-ben/books

5. Scribd platform:https://fr.scribd.com/home)

☁️ Storage and content platforms

6. Google Drive

7. Archive.org

https://archive.org/details/@n_ben597

7.5 References and primary sources

In addition to the personal journey and the existing project, I relied on a number of sources and references that formed the infrastructure for this research, the most important of which are:

- The Holy Quran and the Noble Prophetic Sunnah: The two mutual lights, and the authentic reference.
- Classical interpretation books: Interpretations of prominent imams such as Al-Tabari, Ibn Kathir and Al-Fakhr Al-Razi.
- Dictionaries of the Arabic Language: and on the topics "Lsan al-Arab" by Ibn Manzoor, and "Taj al-Aros" by Zubaidi.
- Books on the sciences of the Qur'an: which dealt with the scientific, cosmic and systematic miracles in the Qur'an.

- Sources in biology, physics and systems theory: to understand the scientific concepts that have been borrowed as examples and analogies.

- Amin Sabri Channel (@BridgesFoundation)
- Abdelghani Benaouda's channel (@abdelghanibenaouda2116)
- Quranic Reflections Channel with Ihab Hariri (@quranihabhariri)
- Firas Al-Moneer Academy Channel (@firas-almoneer)
- Dr. Youssef Abu Awad (@ARABIC28)
- The Truth of Islam from the Quran Channel (@TrueIslamFromQuran)
- Quranic Dialogue Oasis Channel (@QuranWahaHewar)
- The Quranic Islam Channel - Advisor Abu Qarib (@Aboqarib1)
- Yasser Al-Adirqawi Channel (@Yasir-3drgawy)
- The People of the Quran Channel (@AhlAlQuran-W2G) on the Fitrah (@alaalfetrh)
- Mahmoud Mohamedbakar's channel (@Mahmoudmbakar)
- Yasser Ahmed's channel (@Update777yasser)
- Eiman in Islam Channel (@KhaledAlsayedHasan)
- Ahmed Dessouky Channel(@) أحمد دسوقي - Ahmeddessouky-eg(
- Bayyinat Min Al-Huda Channel (@Bayyinat_Min_Al-Huda)
- Tartil Al-Quran Channel (@tartilalquran)
- Zawd Malomatak Channel (@zawdmalomatak5719)
- Hussein Al-Khalil Channel (@husseinalkhalil)
- The Minbar Uli Al-Albab Channel - Wadih Kitane (@ouadiekitane)
- Mujtama Community Channel (@Mujtamaorg)
- OKAB TV channel (@OKABTV)
- aylal rachid channel (@aylalrachid)
- Dr. Hani Alwahib's channel (@drhanialwahib)
- The official channel of researcher Samer Islamboli (@Samerislamboli)
- Tadabbur Ma'i Channel (@hassan-tadabborat)
- Nader's channel (@emam.official)
- Amin Sabry's channel (@AminSabry)
- Dr. Mohamed Hedayah's Channel (@DRMohamedHedayah)
- Abu-l Nour Channel (@abulnour)
- Mohamed Hamed Channel - Let them ponder His verses (@mohamedhamed700)
- Ch Bouzid Channel (@bch05)
- The channel "A Book That Speaks the Truth" (@Book_Of_The_Truth)
- The channel of remembrance for the Quran (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)

- Contemporary Contemplation Channel (@ContemporaryContemplation)
- Dr. Ali Mansour Kayali's channel (@dr.alimansourkayali)
- Channel: To Our Lord We Return (@ToOurLordWeReturn)
- The Leader Channel (@zaime1)
- The channel of Majesty and Beauty for Dr. Sameh El-Qalini (@MajestyAndBeautyForDrSamehElQalini)
- The channel of the verses of God and wisdom (@user-ch-miraclesofalah)
- Engineer Adnan Al-Rifai's Channel (@adnan-alrefaei)
- The channel believe1.2_only the Book of Allah, Muslim (@dr_faid_platform)
- Khaled A. Hasan Channel
- Essam Al-Masri's channel (@esam24358)
- Ibrahim Khalil Allah Channel (@khalid19443)
- Bellahreche Mohammed's channel (@blogger23812)

conclusion

This work is a humble effort, which I present to God and then to you. All correctness is from God alone, and any error or slip is from me and from Satan. I ask Him, the Exalted, to accept this work from me purely for His sake, and to place it on the scale of good deeds for my parents and all who taught and guided me to good, and to make it beneficial to whoever reads or hears it.